July 1793.

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A

FATHER's INSTRUCTIONS;

CONSISTING OF

MORAL TALES, FABLES,

AND REFLECTIONS.

PART THE FIRST.

QUID DULCIUS HOMINUM GENERI A NATURA DATUM EST, QUAM SUI CUIQUE LIBERI?

CICERO.



A

FATHER's INSTRUCTIONS;

CONSISTING OF

MORAL TALES, FABLES,

AND REFLECTIONS;

DESIGNED TO PROMOTE

THE LOVE OF VIRTUE,

A TASTE FOR KNOWLEDGE,

AND AN EARLY ACQUAINTANCE WITH

THE WORKS OF NATURE:

By THOMAS PERCIVAL, M.D.

F.R.S. AND A.S. LOND. F.R.S. AND R.M.S. EDINB.

MEMBER OF THE ROYAL SOCIETY OF MEDICINE AT PARIS;

OF THE ROYAL SOCIETY OF AGRICULTURE AT LYONS;

AND OF THE

AMERICAN PHILOSOPH. SOC. AT PHILADELPHIA;

&c. &c.

THE SEVENTH EDITION,

REVISED AND ENLARGED.

WARRINGTON,

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LONDON.

MDCCLXXXVIII.

BRITISH MUSEUM

TO

THE RIGHT HONOURABLE

THE

COUNTESS of STAMFORD;

AN AMIABLE PATTERN OF

FILIAL PIETY, CONJUGAL AFFECTION,

AND MATERNAL LOVE;

THESE

MORAL TALES

ARE INSCRIBED,

AS A

TRIBUTE OF ESTEEM AND RESPECT,

BY HER LADYSHIP'S

MOST FAITHFUL,

AND MOST OBEDIENT SERVANT,

THE AUTHOR.

TO

T. B. P.—A. P.—F. P.

J. P. &c.

MY DEAR CHILDREN.

THE little preſent, which is now offered to your acceptance, if it have no other value, will at leaſt evince the ſincerity and warmth of my affection for you. It will ſhew that you have been the objects of my fondeſt attention, and tendereſt ſolicitude. The buſtle

of the town, and the anxieties of an active profeſſion, have indeed neceſſarily diverted my thoughts, and at times excluded your image from my mind; but, like the bird which you have hunted from her neſt, my heart has ſoon returned to the place where all its pleaſing cares are centred. In our delightful retirement, at *Hart-Hill*, every thing around me has conſpired to ſuggeſt ideas of your health, your happineſs, or improvement. The ſetting ſun, the ſhady tree, the whiſpering breeze, or the fragrant flower, have alike furniſhed ſome tale

or analogy, which has been applied to your inſtruction.

When you recollect theſe Leſſons of Wiſdom and Virtue, I flatter myſelf you will aſſociate with them the paternal endearments, with which they were delivered; and that I ſhall live with honour in your memories, when forgotten by the world, and mouldering in the duſt. Such immortality I am more ambitious to obtain, than all the fame which learning or philoſophy beſtows.

Adieu! my dear children. May you be wiſe, virtuous, and happy!

happy! And hereafter may we meet, to part no more, in thoſe regions of the bleſſed, where our knowledge and felicity will be for ever increaſing; and where we ſhall enjoy together the glorious preſence of our common Father, the Parent of the univerſe!

THOMAS PERCIVAL.

HART-HILL near MANCHESTER,
Auguſt 1, 1775.

THE

PREFACE.

AS the following Tales and Reflections will fall into other hands, beſides thoſe of the author's children, for whoſe uſe they were ſolely intended; it may be proper to acquaint the reader, that three objects of inſtruction have been principally kept in view. The firſt and leading one is to refine the feelings of the heart, and to inſpire the mind with the love of moral excellence. And ſurely nothing can operate more forcibly, than ſtriking pictures of the

the beauty of virtue, and the deformity of vice; which at once convince the judgment, and leave a laſting impreſſion on the imagination. Dry precepts are little attended to, and ſoon forgotten *: And, if inculcated with ſeverity, they produce in youth an averſion to every ſubject of ſerious reflection; teaching them, as Eraſmus juſtly obſerves, *virtutem ſimul odiſſe et noſſe.*

The ſecond deſign, of this little work, is to awaken curioſity, to excite the ſpirit of inquiry, and to convey, in a lively and entertaining manner, a knowledge of the works of God. On this account, a ſtrict attention has been paid to truth and nature. No improbabilities are related;

* Longum iter per precepta; breve et efficax per exempla.

SENECA.

ted; and moſt of the narrations are conformable to the uſual courſe of things, or derived from the records of hiſtory.

The third end propoſed, is to promote a more early acquaintance with the uſe of words and idioms. Theſe being only the arbitrary marks of our ideas, ſuch as are moſt proper and expreſſive may be learned, with no leſs facility, than the vulgar and familiar forms of ſpeech.

It will be acknowledged that theſe are highly intereſting and important objects; but the attainment of them muſt depend upon the attention of the learner, and the capacity of his parent or tutor to explain the terms, point out the analogies, and enforce the reflections which are here delivered. To the younger pupil, therefore,

fore, every tale, that is ſuited to his years, ſhould be made a diſtinct leſſon, and a reaſonable time allotted for the fulleſt illuſtration of it. And when the words, the ſubject, and the moral are clearly underſtood, his curioſity concerning whatever may be connected with, or ſuggeſted by them, ſhould be gratified and encouraged.

Such an early exertion of almoſt every faculty of the mind cannot fail to enliven the imagination, quicken the apprehenſion, enlarge the underſtanding, and give ſtrength and ſolidity to the judgment. And theſe are the moſt valuable advantages, which can be derived from the completeſt education. For half of what we learn in youth is ſoon loſt in oblivion; and ſerves only for the exerciſe and improvement of our capacities.

capacities. So limited, indeed, are the powers of memory, that every man of letters may apply to himſelf, what Dr. Bentley ſaid of Dr. Gooch, with a pride diſgraceful to learning, *I have* FORGOTTEN *more knowledge than he* POSSESSES.

The compoſition of Themes generally forms a part of the ſyſtem of education, in public ſchools. But the taſk is always irkſome to boys, and ſeldom well executed by them; becauſe a grave, didactic, and methodical diſcourſe is not ſuited to their taſte and genius. The writing of tales and fables, with moral reflections, might perhaps be a more uſeful and entertaining exerciſe; as it would afford a greater latitude for invention, would better diſplay the powers of imagination, and would produce the happy talent of relating familiar

familiar and trivial occurrences with eaſe and elegance.

No attention has been paid to ſyſtem, in the arrangement of the articles contained in this volume. They are placed in the order in which they were written; and they were written at various times, as leiſure allowed, or as the ſubjects of them were ſuggeſted, by family incidents, and other fortuitous circumſtances. But though the tales are ſeverally adapted to certain ages and occaſions, it is hoped that their utility will not be confined within ſuch preciſe and narrow limits. The amuſements and inſtructions, even of early youth, are reviewed in manhood with ſatisfaction and advantage. And as the ſame objects, at different periods of life, excite different ideas and reflections, the leſſons, which are comprehenſible to an intelligent

telligent boy of ten, may furniſh new matter to him at twenty, and be intereſting to others of every age*.

Perhaps ſome apology may be thought neceſſary for the publication of a work, in many reſpects of a private nature, and profeſſedly written by a parent, for the inſtruction only of his own children. The author chuſes not to plead, though he might with truth, the ſolicitation of his moſt judicious friends, who have honoured his undertaking with their approbation. He relies on the candour of the public; conſcious that he is influenced by no other motive than a ſince deſire to do good. And he flatters himſelf that precepts which have flowed from the heart, will reach

* "I read in Livy," ſays Montaigne, "what "another man does not; and Plutarch read in him "what I do not."

the heart, and produce impreſſions on the tender minds of youth, not to be expected from the wiſeſt maxims, delivered with coldneſs and indifference.

Quamobrem pergite, Adoleſcentes, atque in ſtudia incumbite, ut et vobis honori, et amicis utilitati, et Reipublicæ emolumento eſſe poſſitis.*

* Cicero.

THE

THE

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N. B. The additional Chapters, in this Edition, are marked with Aſteriſks: *Thoſe which have been enlarged, are marked with* Daggers.

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Lately publiſhed,

By THOMAS PERCIVAL, M.D. F.R.S. &c.

ESSAYS

MEDICAL, PHILOSOPHICAL, AND EXPERIMENTAL.

VOL. I.

THE FOURTH EDITION,

REVISED AND ENLARGED.

N. B. The ſecond Volume will be publiſhed early in the Spring of 1789. The preſent Edition of this Work will comprehend not only the Author's three former Volumes of Eſſays, together with the Treatiſe on the Poiſon of Lead; but alſo many detached Pieces, printed in the Philoſophical Tranſactions, and other Literary Journals.

Alſo in the PRESS, *and ſpeedily will be publiſhed,*

BY THE SAME AUTHOR,

MORAL AND LITERARY

DISSERTATIONS;

(Chiefly intended as the Sequel to a Father's Inſtructions)

THE SECOND EDITION REVISED, AND CONSIDERABLY ENLARGED.

MORAL

TALES, FABLES,

AND

REFLECTIONS.

HÆC SCRIPSI, NON OTIJ ABUNDANTIA, SED AMORIS ERGA TE.

CIC. EPIST.

MORAL

TALES, FABLES,

AND

REFLECTIONS.

IDLENESS AND IRRESOLUTION.

HORACE, a celebrated Roman poet, relates, that a country man, who wanted to paſs a river, ſtood loitering on the banks of it, in the fooliſh expectation that a current ſo rapid, would ſoon diſcharge its waters. But the ſtream ſtill flowed, increaſed, perhaps, by freſh torrents from the mountains; and it muſt for ever flow, becauſe the ſources from which it is derived are inexhauſtible.

Thus

Thus the *idle and irreſolute youth* trifles over his books, or waſtes in play his precious moments; deferring the taſk of improvement, which at firſt is eaſy to be accompliſhed, but which will become more and more difficult, the longer it be neglected.

CRUELTY TO INSECTS.

MR. Melmoth, in one of his elegant letters, informs his friend, that the ſnails have had more than their ſhare of his peaches and nectarines this ſeaſon; but that he deems it a ſort of cruelty to ſuffer them to be deſtroyed, It ſeems to be his opinion, that it is no leſs inhuman to cruſh to death a harmleſs inſect, whoſe only offence is, that he eats the food which nature has provided for his ſuſtenance, than it would be to kill a more bulky creature for the ſame reaſon. For the ſenſations of many inſects are, at leaſt, as exquiſite as thoſe of animals of more enlarged dimenſions. The millepedes rolls itſelf round upon the ſlighteſt

ſlighteſt touch; and the ſnail draws in her horns upon the firſt approach of the hand. Such inſtances of ſenſibility certainly confirm the obſervation of our inimitable Shakeſpeare, who teaches us that

> —the poor beetle which we tread upon,
> In corporal ſufferance feels a pang as great
> As when a giant dies.

But whilſt we encourage theſe amiable feelings of the heart, we muſt not forget that humanity itſelf may be carried to an unreaſonable, and even ridiculous extreme. Mr. Bayle relates that Bellarmine, a Romiſh ſaint, patiently ſuffered the fleas, and other vermin, to prey upon him. *We ſhall have heaven*, ſaid he, *to reward us for our ſufferings; but theſe poor creatures have only the enjoyment of the preſent life.*

AFFECTION TO PARENTS.

AN amiable youth was lamenting, in terms of the ſincereſt grief, the death of a moſt affectionate parent. His companion

panion endeavoured to conſole him by the reflection, that he had always behaved to the deceaſed with duty, tenderneſs, and reſpect. So I thought, replied the youth, whilſt my parent was living; but now I recollect, with pain and ſorrow, many inſtances of diſobedience and neglect, for which, alas! it is too late to make atonement.

TAKING OF BIRD-NESTS.

I HAVE found out a gift for my fair;
I have found where the wood pigeons breed.
But let me that plunder forbear!
She will ſay 'tis a barbarous deed.

For he ne'er can be true, ſhe averr'd,
Who can rob a poor bird of its young:
And I lov'd her the more when I heard
Such tenderneſs fall from her tongue.

I have heard her with ſweetneſs unfold,
How that pity was due to a dove;
That it ever attended the bold;
And ſhe call'd it the ſiſter of love.

SHENSTONE.

ON

ON THE SAME.

A BOY, who was a great deſtroyer of neſts, had carefully preſerved one, that he might enjoy the cruel pleaſure of confining in a cage the poor birds, who had the ſame natural right to liberty with himſelf. A hungry cat diſcovered the neſt, and devoured the unfeathered brood. The boy bewailed his loſs, and vowed revenge upon the cat, not reflecting on the many neſts which he had *wantonly plundered*, whilſt the cat was impelled, by the dictates of nature, to ſatisfy a *craving appetite*.

TENDERNESS TO MOTHERS.

MARK that parent hen, ſaid a father to his beloved ſon. With what anxious care does ſhe call together her offſpring, and cover them with her expanded wings. The kite is hovering in the air, and diſappointed of his prey, may perhaps dart

dart upon the hen herſelf, and bear her off in his talons.

Does not this ſight ſuggeſt to you the tenderneſs and affection of your mother? Her watchful care protected you in the helpleſs period of infancy, when ſhe nouriſhed you with her milk, taught your limbs to move, and your tongue to liſp its unformed accents. In childhood ſhe has mourned over your little griefs; has rejoiced in your innocent delights; has adminiſtered to you the healing balm in ſickneſs; and has inſtilled into your mind the love of truth, of virtue, and of wiſdom. Oh! cheriſh every ſentiment of reſpect for ſuch a mother. She merits your warmeſt gratitude, eſteem, and veneration.

THE FOLLY OF CRYING ON TRIFLING OCCASIONS.

A LITTLE girl, who uſed to weep bitterly for the moſt trifling hurt, was one day attacked by a furious dog. Her

Her cries reached the ſervants of the family; but they paid little attention to what they were ſo much accuſtomed to hear. It happened, however, very fortunately, that a country man paſſed by, who, with great humanity, reſcued the child from the devouring teeth of the dog.

INTEMPERANCE.

CYRUS, when a youth, being at the court of his grandfather Aſtyages, undertook one day to be the cup-bearer at table. It was the duty of this officer to taſte the liquor before it was preſented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omiſſion, which he imputed to forgetfulneſs. No, replied Cyrus, I was afraid to taſte, becauſe I apprehended there was poiſon in the liquor: For not long ſince, at an entertainment which you gave, I obſerved that the lords

of your court, after drinking of it, became noiſy, quarrelſome, and frantic. Even you, Sir, ſeemed to have forgotten that you were a king.

XENOPHON.

CRUELTY PUNISHED.

A PACK of ravenous fox hounds were half ſtarved in their kennel, to render them more furious and eager in the chace; and were ſeverely laſhed every day by a mercileſs keeper, that they might be diſciplined to the ſtricteſt obſervance of his looks and commands. It happened that this petty tyrant entered the kennel without his ſcourge. The dogs obſerved his defenceleſs ſtate; and inſtantly flying upon him, at once ſatiated their hunger and revenge by tearing him to pieces.

Whilſt you pity the unhappy fate of the keeper, lament that, in a civilized country,

country, ſuch cruelties ſhould be exerciſed, as to give occaſion to it.

LIBERALITY.

YOU have ſeen the huſbandman *ſcattering* his ſeed upon the furrowed ground. It ſprings up, is gathered into his barns, and crowns his labours with joy and plenty. —Thus the man who diſtributes his fortune with generoſity and prudence, is amply repaid by the gratitude of thoſe whom he obliges, by the approbation of his own mind, and the favour of God.

THE PERT AND THE IGNORANT PRONE TO RIDICULE.

A GENTLEMAN, of a grave deportment, was buſily engaged in blowing bubbles of ſoap and water, and was attentively obſerving them, as they expanded and burſt in the ſunſhine. A pert youth fell into a fit of loud laughter, at

a ſight ſo ſtrange, and which ſhewed, as he thought, ſuch folly and inſanity.—Be aſhamed, young man, ſaid one who paſſed by, of your rudeneſs and ignorance. You now behold the greateſt philoſopher of the age, Sir Iſaac Newton, inveſtigating the nature of light and colours, by a ſeries of experiments, no leſs curious than uſeful, though you deem them childiſh and inſignificant.

COMPASSION TO THE POOR.

PITY the ſorrows of a poor old man,
Whoſe trembling limbs have borne him to your door,
Whoſe days are dwindled to the ſhorteſt ſpan,
Oh! give relief, and Heaven will bleſs your ſtore.

Theſe tatter'd clothes my poverty beſpeak,
Theſe hoary locks proclaim my lengthen'd years;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.

Yon houſe, erected on the riſing ground,
With tempting aſpect drew me from my road;
For Plenty there a reſidence has found,
And Grandeur a magnificent abode.

Hard

Hard is the fate of the infirm and poor!
Here, as I crav'd a morſel of their bread,
A pamper'd menial drove me from the door,
To ſeek a ſhelter in an humbler ſhed.

Oh! take me to your hoſpitable dome;
Keen blows the wind, and piercing is the cold!
Short is my paſſage to the friendly tomb,
For I am poor and miſerably old.

Should I reveal the ſources of my grief,
If ſoft humanity e'er touch'd your breaſt,
Your hands would not withhold the kind relief,
And tears of pity would not be repreſt.

Heaven ſends misfortunes; why ſhould we repine?
'Tis Heaven has brought me to the ſtate you ſee;
And your condition may be ſoon like mine,
The child of ſorrow, and of miſery.

A little farm was my paternal lot,
Then like the lark I ſprightly hail'd the morn;
But ah! oppreſſion forc'd me from my cot,
My cattle dy'd, and blighted was my corn.

My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is caſt abandon'd on the world's wide ſtage,
And doom'd in ſcanty poverty to roam.

My tender wife, ſweet ſoother of my care!
Struck with ſad anguiſh at the ſtern decree,
Fell, ling'ring fell, a victim to deſpair,
And left the world to wretchedneſs and me.

Pity the ſorrows of a poor old man,
Whoſe trembling limbs have borne him to your door,
Whoſe days are dwindled to the ſhorteſt ſpan,
Oh! give relief, and Heaven will bleſs your ſtore.

THE SPEAKER, BY DR. ENFIELD.

PARENTAL AFFECTION.

THE white bear of Greenland and Spitzbergen is conſiderably larger than the brown bear of Europe, or the black bear of North America. This animal lives upon fiſh, and ſeals, and is not only ſeen upon land in the countries bordering on the North Pole, but often on floats of ice, ſeveral leagues at ſea. The following relation is extracted from the *Journal of a Voyage, for making Diſcoveries towards the North Pole.*

Early in the morning, the man at the maſt-head of the Carcaſe, gave notice that

that three bears were making their way very faſt over the ice, and that they were directing their courſe towards the ſhip. They had, without queſtion, been invited by the ſcent of the blubber of a ſea horſe, killed a few days before, which the men had ſet on fire, and which was burning on the ice at the time of their approach. They proved to be a ſhe-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the fleſh of the ſea horſe, that remained unconſumed, and ate it voraciouſly. The crew from the ſhip threw great lumps of the fleſh of the ſea horſe, which they had ſtill left, upon the ice, which the old bear fetched away ſingly, laid every lump before her cubs as ſhe brought it, and dividing it, gave each a ſhare, reſerving but a ſmall portion to herſelf. As ſhe was fetching away the laſt piece, they levelled their muſkets at the cubs, and ſhot them both dead; and in her retreat they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expreſſed by this poor beaſt, in the laſt moments of her expiring young. Though ſhe was ſorely wounded, and could but juſt crawl to the place where they lay, ſhe carried the lump of fleſh ſhe had fetched away, as ſhe had done others before, tore it in pieces, and laid it down before them; and when ſhe ſaw that they refuſed to eat, ſhe laid her paws firſt upon one, and then upon the other, and endeavoured to raiſe them up: All this while it was pitiful to hear her moan. When ſhe found ſhe could not ſtir them, ſhe went off, and when ſhe had gotten at ſome diſtance, looked back and moaned; and that not availing her to entice them away, ſhe returned, and ſmelling round them, began to lick their wounds. She went off a ſecond time, as before; and having crawled a few paces, looked again behind her, and for ſome time ſtood moaning. But ſtill her cubs not riſing to follow her, ſhe returned to them

them again, and with ſigns of inexpreſſible fondneſs, went round one, and round the other, pawing them, and moaning. Finding at laſt that they were cold and lifeleſs, ſhe raiſed her head towards the ſhip, and growled a curſe upon the murderers; which they returned with a volley of muſket balls. She fell between her cubs, and died, licking their wounds.

Can you admire the maternal affection of the bear, and not feel in your heart the warmeſt emotions of gratitude, for the ſtronger and more permanent tenderneſs, you have ſo long experienced from your parents?

THE FALLACY OF EXTERNAL APPEARANCE.

IS there any hidden beauty, ſaid Alexis to Euphronius, in that duſky, ill-ſhaped ſtone, which you examine with ſo much attention? I am admiring the wonderful properties

properties, not the beauty, replied Euphronius, which it poſſeſſes. It is by means of this ſtone that the mariner ſteers his trackleſs courſe through the vaſt ocean; and without it, the ſpices of the Eaſt, the mines of Peru, and all the luxuries which commerce pours into Europe, would for ever have remained unknown.—The curioſity of Alexis was excited, and he was impatient to learn in what wonderful manner ſuch advantages could be derived from a ſubſtance apparently of ſo little value. —This magnet or loadſtone, for it is known by both names, ſaid Euphronius, imparts to iron the property of ſettling itſelf, when nicely balanced, in a direction nearly North and South. The ſailor is, therefore, furniſhed with an unerring guide in the midſt of the ocean: For when he faces the North, the Eaſt and Weſt are readily aſcertained, the former lying to his right, and the latter to his left hand; and from theſe ſeveral points, the ſubdiviſions of the mariner's compaſs are formed. The figure of a ſtar, which

you

you ſo often draw upon paper, will give you a clear idea of the compaſs. Make yourſelf a maſter of it; and from the preſent inſtance of your want of knowledge, learn a becoming modeſty in the judgments, which you form concerning the productions of nature. The whole creation is the workmanſhip of an Omnipotent Being: And though we cannot always trace the marks of harmony, beauty, or uſefulneſs, yet doubtleſs to the eye of a ſuperior intelligence, every part of it diſplays infallible wiſdom, and unbounded goodneſs.

SELFISH SORROW REPROVED.

IT was a holyday in the month of June, and Alexis had prepared himſelf to ſet out, with a party of his companions, upon a little journey of pleaſure. But the ſky lowered, the clouds gathered, and he remained for ſome time in anxious ſuſpenſe about his expedition; which at laſt was prevented by heavy and continued rain.

rain. The diſappointment overpowered his fortitude; he burſt into tears; lamented the untimely change of weather; and ſullenly refuſed all conſolation.

In the evening, the clouds were diſperſed; the ſun ſhone with unuſual brightneſs; and the face of nature ſeemed to be renewed in vernal beauty. Euphronius conducted Alexis into the fields. The ſtorm of paſſion in his breaſt was now ſtilled; and the ſerenity of the air, the muſic of the feathered ſongſters, the verdure of the meadows, and the ſweet perfumes which breathed around, regaled every ſenſe, and filled his mind with peace and joy.

Don't you remark, ſaid Euphronius, the delightful change which has ſuddenly taken place in the whole creation? Recollect the appearance of the ſcene before us yeſterday. The ground was then parched with a long drought; the flowers hid their drooping heads; no fragrant odours were perceived; and vegetation

getation ſeemed to ceaſe. To what cauſe muſt we impute the revival of nature? —To the rain which fell this morning, replied Alexis, with a modeſt confuſion. He was ſtruck with the ſelfiſhneſs and folly of his conduct; and his own bitter reflections anticipated the reproofs of Euphronius.

HONESTY AND GENEROSITY.

A POOR man, who was door-keeper to a houſe in Milan, found a purſe which contained two hundred crowns. The man who had loſt it, informed by a public advertiſement, came to the houſe, and giving ſufficient proof that the purſe belonged to him, the door-keeper reſtored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he abſolutely refuſed. Ten were then propoſed, and afterwards five; but the door-keeper ſtill continuing inexorable, the man threw his purſe upon the ground,

and

and in an angry tone cried, "I have loſt nothing, nothing at all, if you thus refuſe to accept of a gratuity." The door-keeper then conſented to receive five crowns, which he immediately diſtributed amongſt the poor.

ROLLIN.

A GENEROUS RETURN FOR AN INJURY.

WHEN the great Condé commanded the Spaniſh army, and laid ſiege to one of the French towns in Flanders, a ſoldier being ill treated by a general officer, and ſtruck ſeveral times with a cane, for ſome diſreſpectful words he had let fall, anſwered very coolly, that he ſhould ſoon make him repent of it. Fifteen days afterwards, the ſame general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterpriſe, for which he promiſed a reward of a hundred piſtoles. The ſoldier we are ſpeaking of, who paſſed for the braveſt

braveſt in the regiment, offered his ſervice, and going with thirty of his comrades, which he had the liberty to make choice of, he diſcharged a very hazardous commiſſion, with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred piſtoles which he had promiſed. The ſoldier preſently diſtributed them amongſt his comrades, ſaying, he did not ſerve for pay, and demanded only that, if his late action ſeemed to deſerve any recompenſe, they would make him an officer. And now, ſir, adds he to the general, who did not know him, I am the ſoldier whom you abuſed ſo much fifteen days ago, and I then told you, I would make you repent of it. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commiſſion that very day.

ROLLIN.

WE TOO OFTEN JUDGE OF MEN BY THE SPLENDOUR, AND NOT BY THE MERIT OF THEIR ACTIONS.

ALEXANDER demanded of a pirate, whom he had taken, by what right he infeſted the ſeas? By the ſame right, replied he boldly, that you enſlave the world. But I am called a robber, becauſe I have only one ſmall veſſel; and you are ſtyled a conqueror, becauſe you command great fleets and armies.

CICERO.

SILENCE AND RESERVE REPROVED.

SOPHRON* was frequently the companion of Euphronius, in his various journeys. He was a youth of obſervation, but indulged too much a natural reſerve of temper. His couſins

* The Author's Nephew.

com-

complained that he who ſo often enjoyed amuſement himſelf, ſhould contribute ſo little to the general entertainment of the family. At firſt they intended to petition Euphronius to carry him no more abroad; but a good-natured ſtratagem anſwered better the purpoſe of reproof. They agreed that each ſhould purſue, for a few days, a conduct ſimilar to that of Sophron. One viſited the magnificent Muſeum of Mr. Lever at Alkrington; another went to a very diverting comedy; and a third ſailed, with a party, upon the Duke of Bridgewater's Canal, and viewed all the wonders of that ſtupendous undertaking. But when they returned home, the cheerful communications of friendſhip were ſuppreſſed; and the uſual eagerneſs to diſcloſe all which they had ſeen, was converted into ſilence and reſerve. No ſocial converſe enlivened the evening hours, and the ſprightlineſs of youth gave place to mute ſolemnity. Sophron remarked the change with ſurprize and ſolicitude. He felt the loſs of that

gaiety and unreſerved intercourſe, which he ſeldom promoted, but of which he loved to participate. And when the deſign of his couſins was explained to him, he candidly acknowledged, and promiſed to amend his fault.

CRUELTY TO INSECTS.

A CERTAIN youth indulged himſelf in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched, with pleaſure, their impotent efforts to eſcape from him. Sometimes he collected a number of them together, and cruſhed them at once to death; glorying, like many a celebrated hero, in the devaſtation he committed. Alexis remonſtrated with him, in vain, on this barbarous conduct. He could not perſuade him to believe that flies are capable of pain, and have a right, no leſs

leſs than ourſelves, to life, liberty, and enjoyment. The ſigns of agony, which, when tormented, they expreſs, by the quick and various contortions of their bodies, he neither underſtood, nor would attend to.

Alexis had a microſcope; and he deſired his companion, one day, to examine a moſt beautiful and ſurpriſing animal. Mark, ſaid he, how it is ſtudded from head to tail with black and ſilver, and its body all over beſet with the moſt curious briſtles! The head contains a pair of lively eyes, encircled with ſilver hairs; and the trunk conſiſts of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which ſurpaſs all the luxuries of dreſs, in the courts of the greateſt princes. Pleaſed and aſtoniſhed with what he ſaw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and when offered to his naked eye,

proved to be a poor fly, which had been the victim of his wanton cruelty.

THE HONOUR AND ADVANTAGE OF A CONSTANT ADHERENCE TO TRUTH.

PETRARCH, a celebrated Italian Poet, who flouriſhed about four hundred years ago, recommended himſelf to the confidence and affection of Cardinal Colonna, in whoſe family he reſided, by his candour, and ſtrict regard to truth. A violent quarrel occurred in the houſehold of this nobleman, which was carried ſo far, that recourſe was had to arms. The Cardinal wiſhed to know the foundation of this affair; and that he might be able to decide with juſtice, he aſſembled all his people, and obliged them to bind themſelves, by a moſt ſolemn oath on the Goſpels, to declare the whole truth. Every one, without exception, ſubmitted to this determination; even the Biſhop of Luna, brother to the Cardinal, was not excuſed

excuſed. Petrarch, in his turn, preſenting himſelf to take the oath, the Cardinal cloſed the book, and ſaid, "*As to you, Petrarch, your word is ſufficient**."

A ſtory ſimilar to this, is related of Zenocrates, an Athenian Philoſopher, who lived three hundred years before Chriſt, and was educated in the ſchool of Plato. The people of Athens entertained ſo high an opinion of his probity, that one day when he approached the altar, to confirm by an oath the truth of what he had aſſerted, the judges unanimouſly declared his word to be ſufficient evidence.

SLOTH CONTRASTED WITH INDUSTRY.

THE Sloth is an animal of South America; and is ſo ill formed for motion, that a few paces are often the journey of a week; and ſo indiſpoſed to

* See the Life of Petrarch, elegantly tranſlated by Mrs. Dobſon.

move, that he never changes his place, but when impelled by the ſevereſt ſtings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itſelf, when nothing beſides is left for his ſubſiſtence. As a large quantity of food is neceſſary for his ſupport, he generally ſtrips a tree of all its verdure in leſs than a fortnight: And being then deſtitute of food, he drops down, like a lifeleſs maſs, from the branches to the ground. After remaining torpid ſome time, from the ſhock received by the fall, he prepares for a journey to ſome neighbouring tree, to which he crawls with a motion almoſt imperceptible. At length arrived, he aſcends the trunk, and devours with famiſhed appetite, whatever the branches afford. By conſuming the bark, he ſoon deſtroys the life of the tree; and thus the ſource is loſt, from which his ſuſtenance is derived.

Such is the miſerable ſtate of this ſlothful animal. How different are the comforts

comforts and enjoyments of the induſtrious Beaver! This creature is found in the northern parts of America; and is about two feet long, and one foot high. The figure of it ſomewhat reſembles that of a rat. In the months of June and July, the beavers aſſemble, and form a ſociety which generally conſiſts of more than two hundred. They always fix their abode by the ſide of a lake or river; and in order to make a dead water above and below, they erect, with incredible labour, a dam or pier, perhaps fourſcore or a hundred feet long, and ten or twelve feet thick at the baſe. When this dike is completed, they build their ſeveral apartments, which are divided into three ſtories. The firſt is beneath the level of the mole, and is for the moſt part full of water. The walls of their habitations are perpendicular, and about two feet thick. If any wood project from them, they cut it off with their teeth, which are more ſerviceable than ſaws: And by the help of their tails, they plaiſter all their works with a

kind of mortar, which they prepare of dry graſs and clay, mixed together. In Auguſt or September, they begin to lay up their ſtores of food; which conſiſt of the wood of the birch, the plane, and of ſome other trees. Thus they paſs the gloomy winter in eaſe and plenty.

Theſe two American animals, contraſted with each other, afford a moſt ſtriking picture of the bleſſings of induſtry, and the penury and wretchedneſs of ſloth.

THE FOLLY AND ODIOUSNESS OF AFFECTATION.

LUCY, Emilia, and Sophronia, ſeated on a bank of daiſies, near a purling ſtream, were liſtening to the muſic of a neighbouring grove. The ſun gilded, with his ſetting beams, the weſtern ſky; gentle zephyrs breathed around; and the feathered ſongſters ſeemed to vie with each other, in their evening notes of gratitude and praiſe.

Delighted

Delighted with the artleſs melody of the linnet, the goldfinch, the woodlark, and the thruſh, they were all *ear*, and obſerved not a peacock, which had ſtrayed from a diſtant farm, and was approaching them with a majeſtic pace and expanded plumage. The harmony of the concert was ſoon interrupted by the loud and harſh cries of this ſtately bird; which, though chaſed away by Emilia, continued his vociferations with the confidence that conſcious beauty too often inſpires. Does this fooliſh bird, ſaid Lucy, fancy that he is qualified to ſing, becauſe he is furniſhed with a ſpreading tail, ornamented with the richeſt colours? I know not, replied Sophronia, whether the peacock be capable of ſuch a reflection; but I hope that you and Emilia will always avoid the diſplay of whatever is inconſiſtent with your ſex, your ſtation, or your character. Shun affectation in all its odious forms; aſſume no borrowed airs; and be content to pleaſe, to ſhine, or to be uſeful, in the way which nature points out, and which reaſon approves.

THE

THE PASSIONS SHOULD BE GOVERNED BY REASON.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment of ſtilling the waves with oil, made by his friend Doctor Franklin. They were impatient to repeat it; and a briſk wind proving favourable to the trial, they haſtened, one evening, to a ſheet of water in the pleaſure grounds of Eugenio, near Hart-Hill. The oil was ſcattered upon the pool, and ſpread itſelf inſtantly on all ſides, calming the whole ſurface of the water, and reflecting the moſt beautiful colours. Elated with ſucceſs the youths returned to Euphronius, to inquire the cauſe of ſuch a wonderful appearance. He informed them that the wind blowing upon water which is covered with a coat of oil, ſlides over the ſurface of it, and produces no friction that can raiſe a wave. But this curious philoſophical fact, ſaid he, ſuggeſts a moſt important

portant moral reflection. When you ſuffer yourſelves to be ruffled by paſſion, your minds reſemble the *puddle in a ſtorm*. But reaſon, if you hearken to her voice, will then, like oil poured upon the water, calm the turbulence within you, and reſtore you to ſerenity and peace.

AFFECTION EXTENDED TO INANIMATE OBJECTS.

A BEAUTIFUL tree grew, in an open ſpace, oppoſite to the parlour windows of Euphronius's houſe, in Mancheſter. It was an object which his family often contemplated with pleaſure. The verdant foliage, with which it was covered, gave an early indication of ſpring; its ſpreading branches furniſhed an agreeable ſhade, and tempered the heat of the noon-tide ſun; and the falling leaves, in autumn, marked the varying ſeaſons, and warned them of the approach of winter. One luckleſs

luckleſs morning, the ax was laid to the root of this admired tree; and it fell a lamented victim to the rage for building, which depopulates the country, and multiplies miſery, diſeaſes, and death, by the enlargement of great towns.

You now feel, ſaid Euphronius to Alexis, on this occaſion, the force of that good-natured remark of Mr. Addiſon, in one of the ſpectators, that he ſhould not care to have an old ſtump pulled up, which he had remembered ever ſince he was a child. The affections of a generous heart are extended, by the early aſſociation of ideas, to almoſt every ſurrounding object. Hence the delight which we receive from reviſiting thoſe ſcenes, in which we paſſed our youth; the ſchool where our firſt friendſhips were formed; or the academic groves in which fair ſcience unveiled herſelf to our enraptured view.

Suetonius

Suetonius relates, that the Roman emperor Veſpaſian went conſtantly every year, to paſs the ſummer in a ſmall country houſe near Rieti, where he was born, and to which he would never add any embelliſhment: And that Titus, his ſucceſſor, was carried thither in his laſt illneſs, to die in the place where his father had begun and ended his days. The emperor Pertinax, ſays Capitolinus, during the time of his abode in Liguria, lodged in his father's houſe; and raiſing a great number of magnificent buildings around it, he left the cottage in the midſt, a ſtriking monument of his delicacy of ſentiment, and greatneſs of ſoul.

A TRIBUTE TO FRIENDSHIP; AND A PATTERN FOR IMITATION.

YOU were lamenting the other day, my dear Alexis, the loſs of a beautiful tree, cut down in its prime, and when crowned

crowned with all its leafy honours. I am now mourning, continued Euphronius, a more diſtreſsful and untimely ſtroke, which has ſevered from me Philander, the counſellor of my youth, and the friend and companion of my riper years. He poſſeſſed a ſolid judgment, and enlarged underſtanding; and, what is rarely found united with them, a lively imagination, a quick conception, and refined taſte. His knowledge was rather general and extenſive than profound; but his ideas were ſo well arranged, that he had them always at command, and could converſe on every ſubject with eaſe, propriety, and even maſterly ſkill. His pulpit compoſitions were rational, nervous, and pathetic; his delivery was manly, animated, and affecting. Strongly impreſſed himſelf with the divine truths of religion, and the ſacred obligations of morality, he enforced them on the minds of his audience with an energy irreſiſtibly perſuaſive. An aſſemblage of virtues conſtituted his moral character.

His

His heart was tenderneſs and humanity itſelf; his friendſhip warm, ſteady, and diſintereſted; his benevolence univerſal; and his integrity inviolate. Nor were theſe the untried virtues of retirement; for he was early engaged in the active ſcenes of life, and aſſaulted with difficulties which required the utmoſt fortitude to ſurmount.—He was not deficient in thoſe exterior accompliſhments, which add charms to virtue, and make goodneſs ſhine with ſuperior luſtre. His manners were poliſhed; his addreſs was eaſy and engaging; and his converſation ſprightly, entertaining, and inſtructive. As a gentleman, a ſcholar, a preacher, a companion, and a friend, he was almoſt without an equal.

Though my heart bleeds at the recollection of the loſs which I have ſuſtained, yet I feel a pleaſure, my Alexis, in bringing to your knowledge the virtues of ſuch a character. Venerate the memory,

memory, and copy the bright example of Philander *!

* The following inſcription was deſigned for the monument of Philander.

NEAR THIS PLACE
LIE
THE REMAINS
OF
THE REVEREND ———

MINISTER OF THIS CONGREGATION;
TO WHICH
HE WAS ENDEARED
BY
A FAITHFUL AND AFFECTIONATE
DISCHARGE
OF
THE PASTORAL OFFICE;
BY
HIS CHEERFUL PIETY,
UNIVERSAL BENEVOLENCE,
EXTENSIVE KNOWLEDGE,
AND
TEMPERATE ZEAL
FOR
CIVIL AND RELIGIOUS LIBERTY.

HE DIED JANUARY 22, 1770. AGED 45.

" HEU! QUANTO MINUS EST,
" CUM RELIQUIS VERSARI,
" QUAM TUI
" MEMINISSE."

SCEP-

SCEPTICISM CONDEMNED.

SOPHRON aſſerted that he could hear the ſlighteſt ſcratch of a pin, at the diſtance of ten yards. It is *impoſſible*, ſaid Alexis; and immediately appealed to Euphronius, who was walking with them. Though I do not believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I diſapprove of your haſty deciſion concerning the *impoſſibility* of what you ſo little underſtand. You are ignorant of the nature of ſound, and of the various means by which it may be increaſed, or quickened in its progreſs; and modeſty ſhould lead you, in ſuch a caſe, to ſuſpend your judgment, till you have made the proper and neceſſary inquiries. An opportunity now preſents itſelf, which will afford Sophron the ſatisfaction he deſires. Place your ear at one end of this long rafter of deal timber, and I will ſcratch the other end with a pin. Alexis obeyed,

and diſtinctly heard the ſound; which being conveyed through the tubes of the wood, was augmented in loudneſs, as in a ſpeaking trumpet, or the horn of the huntſman.

Scepticiſm and credulity are equally unfavourable to the acquiſition of knowledge. The latter anticipates, and the former precludes all inquiry. One leaves the mind ſatisfied with error, the other with ignorance: And both magnify trifles into confirmations ſtrong as the moſt ſacred proofs. The faſtidiouſneſs of ſcepticiſm, by an inſtantaneous deciſion, rejects truth if combined with adventitious falſehood. The blindneſs of credulity adopts falſehood even as a ſanction to truth.

SELF-GOVERNMENT.

EURYBIADES, the Lacedemonian, generaliſſimo of the Greek forces employed againſt the Perſians, was enraged that Themiſtocles, a young man, and the chief

chief of the Athenians, ſhould preſume to oppoſe his opinion, and lifted up his cane to ſtrike him. Themiſtocles, without emotion, cried out, *Strike and welcome, if you will but hear me!* Eurybiades, ſurpriſed at his calmneſs and preſence of mind, liſtened to his advice, and obtained that famous victory in the Straits of Salamis which ſaved Greece, and conferred immortal glory on Themiſtocles.

IT IS THE OFFICE OF REASON AND PHILOSOPHY TO MODERATE, NOT TO SUPPRESS THE PASSIONS.

WHEN the plague raged in Attica, it was particularly fatal to the family of Pericles, the celebrated Athenian general. But he did not ſuffer himſelf to ſink under the loſſes he ſuſtained, and even ſuppreſſed every emotion of ſorrow. Nature, however, at laſt prevailed: For when Parabus, his only remaining child, fell a victim to this dreadful diſtemper,

he could no longer ſtifle his grief, which forced a flood of tears from his eyes, whilſt he was placing the crown of flowers, as a funeral rite, upon the head of his deceaſed ſon*. Surely Pericles was miſled by falſe principles of reaſon and honour, when he ſuppoſed that the tenderneſs of the father, would ſully the glory of the conqueror! How much more juſt was the ſentiment which the emperor Antoninus uttered, when Marcus Aurelius was lamenting the death of the perſon who had educated him! *Suffer him to indulge the feelings of a man; for neither philoſophy nor ſovereignty render us inſenſible! Permitte illi ut homo ſit: neque enim vel philoſophia, vel imperium tollit affectus*†!

THE LOVE OF FAME.

FAME is a powerful incitement to attain, and an honourable reward

* See Rollin's Hiſtory.

† Julius Capitolinus.

of

of ſuperior excellence. But the paſſion for it ſhould be directed by judgment, and moderated by reaſon; or we ſhall be led into falſe purſuits, and betrayed into the moſt diſgraceful weakneſſes. The wild hero, the ſilly fop, the affected pedant, and the extravagant virtuoſo furniſh examples of the miſapplication of the love of praiſe. Such characters are contemplated with ſilent diſapprobation by the philoſopher; but he laments the frailty of human nature, when he ſees men of exalted virtue and abilities anxiouſly courting applauſe, and proudly exulting in the acquiſition of it. Who can read the Poet's exclamation on his own productions, *Exegi monumentum ære perennius*! I have raiſed a monument to my glory, more laſting than braſs!* without a mixture of pity and diſguſt†? And do we

* Hor. Od. 3.

† The following epitaph was compoſed, for himſelf, by Nævius, a poet, whom Cicero, in his treatiſe

we not feel ſimilar emotions from the inſtances of vanity and ſelf-commendation, which abound in the writings of the firſt orator and greateſt ſtateſman Rome ever produced? So inordinate indeed was Cicero's love of fame, that he ſolicited Lucceius to write the hiſtory of his conſulſhip, and to publiſh it during his life-time, *that he might be better known, and perſonally enjoy his honour and reputation.* He importunes him not to adhere ſcrupulouſly to the laws of hiſtory, but to make a ſacrifice of truth to friendſhip, by ſpeaking more to his advantage, than perhaps he thought was due*. The great duke of Sully ap-

de Senectute, quotes with reſpect; and who died in exile at Utica, in Africa, in the year of Rome 551.

Mortalis immortalis flere ſi foret fas,
Flerent divæ camænæ Nævium Poetam,
Itaque poſtquam eſt Orcino traditus Theſauro,
Oblitei ſunt Romæ loquier Latina lingua.

If Gods the fate of mortals might deplore,
Each muſe would weep that Nævius is no more:
All grace of diction with the bard is flown,
And Rome's ſweet language is in Rome unknown.

MELMOTH.

* Ciceronis Epiſt XII. Lib. v.

pears

pears to have been influenced by the ſame culpable weakneſs: For he is ſuſpected, by the editor of his works, to have been unwilling to ſuffer his Memoirs to be publiſhed in his own name, "perceiving that "he could not forbear to give himſelf the "honour of the brighteſt part of the reign "of Henry IV. and not caring either to "praiſe himſelf, or to loſe deſerved praiſe, "he determined to deliver by others what "he could not modeſtly deliver himſelf." A paſſion for fame like this, inſtead of ſupporting virtue, may prove ſubverſive of it, by ſtifling the higher principles of morality, which ſhould ever influence the heart, and govern the conduct.

GRATITUDE AND PIETY.

ARTABANES was diſtinguiſhed with peculiar favour by a wiſe, powerful, and good prince. A magnificent palace, ſurrounded with a delightful garden, was provided for his reſidence. He partook

of all the luxuries of his ſovereign's table, was inveſted with extenſive authority, and admitted to the honour of a free intercourſe with his gracious maſter. But Artabanes was inſenſible of the advantages which he enjoyed; his heart glowed not with gratitude and reſpect; he avoided the ſociety of his benefactor, and abuſed his bounty. —I deteſt ſuch a character, ſaid Alexis, with generous indignation! It is your own picture which I have drawn, replied Euphronius. The great Potentate of heaven and earth has placed you in a world, which diſplays the higheſt beauty, order, and magnificence; and which abounds with every means of convenience, enjoyment, and happineſs. He has furniſhed you with ſuch powers of body and mind, as give you dominion over the fiſhes of the ſea, the fowls of the air, and the beaſts of the field: And he has invited you to hold communion with him, and to exalt your own nature by the love and imitation of his divine perfections. Yet have your eyes wandered, with brutal gaze, over the fair creation

creation, unconſcious of the mighty hand from which it ſprung. You have rioted in the profuſion of nature, without one ſecret emotion of gratitude to the ſovereign diſpenſer of all good: And you have ſlighted the glorious converſe, and forgotten the preſence of that Omnipotent Being, who fills all ſpace, and exiſts through all eternity.

ENVY AND DISCONTENT.

EVER charming, ever new,
When will the landſcape tire the view!
The fountain's fall, the river's flow,
The woody vallies warm and low;
The windy ſummit wild and high
Roughly ruſhing on the ſky;
The pleaſant ſeat, the ruin'd tower,
The naked rock, the ſhady bower;
The town and village, dome and farm,
Each gives each a double charm*.

Alexis was repeating theſe lines to Euphronius, who was reclined upon a ſeat in

* Grongar Hill, by Mr. Dyer.

one

one of his fields at Hart-Hill, enjoying the real beauties of nature which the Poet deſcribes. The evening was ſerene, and the landſcape appeared in all the gay attire of light and ſhade. A man of lively imagination, ſaid Euphronius, has a property in every thing which he ſees; and you may now conceive yourſelf to be lord of the vaſt expanſe around us, and exult in the happineſs of myriads of living creatures, who inhabit the woods, the lawns, and the mountains which preſent themſelves to our view. The houſe, garden, and pleaſure grounds of Eugenio formed a part of the proſpect: And Alexis expreſſed a jocular wiſh, that he had more than an imaginary property in thoſe poſſeſſions.—Baniſh the ungenerous deſire, ſaid Euphronius; for if you indulge ſuch emotions as theſe, your heart will ſoon become a prey to envy and diſcontent. Enjoy, with gratitude, the bleſſings which you have received from the liberal hand of Providence; increaſe them, if you can with honour and credit, by a diligent attention to the duties

of

of that reſpectable profeſſion, for which you are deſigned; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Honour the abilities, and emulate the virtues of Eugenio; but repine not that he is wiſer, richer, or more powerful than yourſelf. His *fortune* is expended in acts of humanity, generoſity, and hoſpitality: His ſuperior *talents* are applied to the inſtruction of his children; to the aſſiſtance of his friends; to the encouragement of agriculture, and of every uſeful art; and to ſupport the cauſe of liberty and the rights of mankind: And his *power* is exerted to puniſh the guilty, to protect the innocent, to reward the good, and to diſtribute juſtice, with an equal hand, to all. I feel the affection of a brother for Eugenio; and eſteem myſelf ſingularly happy in his friendſhip.

COURAGE.

COURAGE.

BRASIDAS, a Spartan general, who was diſtinguiſhed for his bravery and generoſity, once ſeized a mouſe; and being bitten by it, ſuffered it to eſcape. *There is no animal,* ſaid he, *ſo contemptible, but may be ſafe, if it have courage to defend itſelf.*

PLUTARCH.

FALSE AMBITION.

IT is a falſe ambition which leads men to aim at excellencies, however valuable in themſelves, that are inconſiſtent with their ſtation, character, or profeſſion; or which, in the acquiſition, muſt interfere with other purſuits of more importance. Nero neglected all the duties of a prince, and waſted his time in painting, engraving, ſinging, and driving chariots*. Philip

* Tacit. Annal. Lib. III. Cap. 3.

Suetonius informs us, that the emperor Tiberius uſed to inquire of Grammarians, *Quæ mater Hecubæ; quod Achillis nomen inter Virgines fuit; quid Sirenes cantare ſint ſolitæ?*

of

of Macedon gave lectures on muſic, and even undertook to correct the maſters of it; which led one of them to ſay, *God forbid, Sir, that you ſhould be ſo unhappy as to underſtand this ſubject better than I do.* But Philip himſelf was ſenſible of the like impropriety in his ſon: For obſerving that Alexander had diſcovered, at an entertainment, too much ſkill in muſic, *Are you not aſhamed*, ſaid he, *that you can ſing ſo well**? Marcus Antoninus expreſſes his thankfulneſs to the Gods, that they had not ſuffered him to make any great proficiency in the arts of eloquence and poetry, leſt he ſhould have been tempted to neglect the more eſſential qualifications of his imperial office. And Tacitus, ſpeaking of his father-in-law, Agricola, obſerves with applauſe, that he retained his moderation even in the purſuit of knowledge. *Retinuit quod eſt difficillimum, ex ſapientiæ modum†.*

* Plutarch in Vit. Alexand.

† Vit. Agricolæ, Cap. 4.

THE

THE BIGOT AND VISIONARY.

EUDOXUS was a country clergyman, of learning and education: But he had early contracted a taſte for controverſial divinity; and as he devoted himſelf to ſtudy, and ſeldom mixed with the world, his imagination became inflamed with the ideal importance of certain ſpeculative points of religion, which were the objects of his unremitting attention. He had compoſed an elaborate treatiſe to prove that Jeſus Chriſt, after his crucifixion, actually deſcended into hell; and as his work was ready for the preſs, he wanted only a patron, to whom it might be dedicated. The reſpectable character of the Earl of --------, whoſe amiable virtues conciliate the love and eſteem of all who have the honour to be known to him, ſoon determined his choice; and putting his manuſcript in his pocket, he ſet out, without delay, to viſit this excellent nobleman.

" His

"His Lordſhip," ſaid he to himſelf, "will doubtleſs think that I pay a very high compliment to him, by placing his name at the head of a book, in which I have obtained ſuch a glorious victory, over the daring adverſaries of the moſt important doctrine of our holy church. The laurels, with which my brow will be crowned, cannot fail to add new luſtre to the Mæcenas whom I have choſen: And he will with gratitude repay, by ſome ſubſtantial emolument, the literary dignity, which I ſhall now confer upon him. My Lord's perſonal intereſt is great at court; and his grace the Duke of -------- will ſecond the recommendation of me, with all his influence. I may therefore ſecurely depend upon the immediate gift of a rich benefice. Perhaps one of the golden prebends of Durham may now be vacant; but my eye is fixed on the chancellorſhip of the dioceſe of Cheſter: And though the worthy Doctor, who fills that high office, enjoys a ſound conſtitution, and good health, from his great temperance,

ance, cheerfulneſs, and equanimity; yet he is far advanced in years, and will, ere long, pay the common debt to nature. This preferment will ſoon lead me to a biſhopric; and I ſhall then be able to accompliſh the great ſcheme of reformation, which I have long projected. The king, who is a good Chriſtian, muſt *hate* all Arians and Socinians; and he will heartily concur with me in purging the church of hereſy and ſchiſm." Such were the flattering reveries, which occupied the mind of Eudoxus, whilſt he was journeying towards the ſeat of his noble patron. His road lay over the foreſt of Delamere; but being loſt in thought, he had given the reins to his horſe, which carried him, by taking a wrong path, to the centre of this dreary ſolitude. Here he found himſelf, when he awaked from the dreams of his imagination. The night was coming on; a ſtorm was gathering in the horizon; the ſheep tracks ſo interſected each other, that he knew not how to direct his courſe; and he wandered, for ſome time, in the moſt diſtreſſing

treſſing perplexity. At length the cloud, which threatened him, burſt over his head; and he haſtened, for ſhelter from the rain, to a ruinous hovel, which he ſaw at no great diſtance. Fatigued both in mind and body, he ſecured his horſe, and laid himſelf on the ground. The hollow wind whiſtled around him; and by its lulling influence, balmy ſleep, the ſweet reſtorer of nature, ſtole upon his cloſing eye-lids. At day-break he aroſe to encounter freſh ſorrows and diſaſters. The firſt object which he ſaw, was a goat, tearing in pieces his laboured manuſcript. The miſchievous animal had taken refuge, in the night, under the ſame tottering roof which ſheltered him; and whilſt he lay aſleep, had picked the papers out of his pocket. Eudoxus flew to ſtop the ravages of this barbarous Goth; and collecting his ſcattered fragments, more precious than the leaves of the Sybils, he endeavoured to put them again into order. But it was impoſſible; ſo mangled were the ſheets, and the writing ſo much effaced by the rain. He had no

other copy of his work; and he bewailed aloud his own diſappointment, and the irreparable loſs which the world had ſuſtained. His plaintive and elevated voice drew to the ſide of the hovel a ſhepherd, who was going at this early hour to unfold the flocks which he tended. Eudoxus, in an agony of paſſion, cried out to him, Your goat has undone me; he has deſtroyed my vindication of our Saviour's deſcent into *Hades*.—The honeſt ſhepherd was a ſtranger to the ſubject; but he ſaw a Gentleman in diſtreſs, whoſe apparel beſpoke him to be of a profeſſion, which he had been juſtly taught to reſpect. With a generous hoſpitality, he offered him a ſhare of the homely proviſions which his wallet contained; and he conducted him, ſeveral miles over the foreſt, into the great road which leads to Northwich. In this place Eudoxus ſtayed awhile to recruit his ſtrength and ſpirits, and then ſet out on his return home; where he long indulged, in ſecret, his vexation and ſorrow.

The

The ſpeculative doctrines of religion, as they have no influence on the moral conduct of mankind, are comparatively of little importance. They cannot be underſtood by the generality even of Chriſtians; and the wiſe, the learned, and the good have in all ages differed, and will ever continue to differ about them. An intemperate zeal, therefore, for ſuch points of faith, betrays a weak underſtanding, and contracted heart: And that zeal may juſtly be deemed intemperate, which exceeds the value of its object; and which abates our benevolence towards thoſe who do not adopt the ſame opinions with ourſelves. The religion of Chriſt breathes the moſt generous and charitable ſpirit, bringing with it *peace on earth, and good will to men.* And at the ſolemn day of judgment, our Saviour deſcribes himſelf as demanding of the trembling ſinner, not of what church are you a member; or what creeds have you acknowledged? But have you fed the hungry? Have you clothed the naked? Have you viſited the ſick? Have you im-

proved thoſe talents which the Deity has beſtowed upon you to increaſe your own felicity, by promoting that of your fellow-creatures?

For modes of faith let angry zealots fight,
His can't be wrong whoſe life is in the right.

This obſervation of the poet ſeems to be ſanctioned, in its unqualified ſenſe, and full extent, by Cardinal Pole, a man equally diſtinguiſhed for probity, religion, and learning. Being conſulted by what method the obſcure paſſages in Saint Paul's Epiſtles might be elucidated, he recommended to the reader "to begin at the "latter end of the Epiſtles, where the "Apoſtle treats of MORALITY, and to "PRACTISE what was delivered there; and "then to go back to the beginning, where "the doctrinal parts are reaſoned on with "great acuteneſs and ſubtilty*."

Eudoxus is an example of the folly and odiouſneſs of pride. The pride of wealth

* Philips's Life of Pole, vol. II. p. 288.

is

is contemptible; the pride of learning is pitiable; the pride of dignity and rank is ridiculous; but the pride of bigotry is inſupportable. No man, of common ſpirit, will ſuffer another to arrogate to himſelf dominion over his faith and conſcience.

The bigot is generally a man of warm and violent paſſions. He is therefore likely to be viſionary in his ſchemes, and ſanguine in his purſuits. and when the mind is occupied by one great object, a thouſand leſs circumſtances, which are neceſſary to the attainment of it, are overlooked and neglected. Hence ariſe the frequent diſappointments which occur in the world; eſpecially to men of aſpiring views, or of great ardour in buſineſs.

PERSECUTION.

LORD Herbert, of Cherbury, relates that when he was at Paris, Father Segnerand, confeſſor to the king of France,

preached a ſermon before his majeſty, on the Chriſtian duty of *forgiving our enemies*; but that he made a diſtinction in the objects of forgiveneſs, aſſerting that we are bound only to forgive *our perſonal* enemies, not the enemies of *God*; ſuch as heretics, and eſpecially the profeſſors of the Proteſtant religion; whom he urged the moſt Chriſtian king to extirpate.

By the coronation oath, in France, the ſovereign ſolemnly binds himſelf to execute this ſanguinary perſecution. And when Louis XVI. aſcended the throne, his enlightened prime miniſter, Mr. Turgot, after a vain attempt to change the oath, addreſſed an admirable memorial to his royal maſter, in which he proved, "that "a prince, who is convinced of the truth "of the eſtabliſhed religion, ought to allow, "to ſuch of his ſubjects as profeſs a dif-"ferent one, the moſt entire freedom of "ſentiment and of worſhip: That he is "obliged to this toleration by the laws of "conſcience, by the rights of nature, by "humanity,

"humanity, and even by policy: That the "more fully a monarch believes in the truth "of his own religion, and feels how unjuſt "and tyrannical it would be in ſuperior power "to debar him from the exerciſe of it, the "more ſenſible he ought to be, that he is "guilty of the ſame injuſtice, whenever he "interferes with the conſciences of thoſe who, "with equal ſincerity, are perſuaded of con-"trary doctrines. He proved that it is ab-"ſurd to ſuppoſe any religion reſts on evi-"dence, which none but the ill diſpoſed can "reject; and that perſecution, even in the "cauſe of truth, is doubly unjuſt; ſince in-"voluntary error is no crime, and the "profeſſion of aſſent is culpable without "full conviction*."

FALSE NOTIONS OF PROVIDENCE.

"HOW *providential* is the rain!" cried the exulting farmer, who had ga-

* See the Life of M. Turgot by the Marquis de Condorcet.

thered into his barns a large crop of hay, whilſt his neighbours were yet in the midſt of that harveſt. "The change of weather will ſoon fill my meadows with graſs; and my cattle may now riot in the plenty of autumnal and winter food, which Heaven, with peculiar indulgence, has provided for them."—

Similar to this is the language of the ſelfiſh and contracted mind, on every proſperous incident of life. The partial interpoſition of ſovereign wiſdom and power is preſumed, without heſitation; and we have the folly and vanity to believe that the order of nature is diſturbed, for our benefit, even on the ſlighteſt occaſions. Whatever foundation there may be, in reaſon or ſcripture, for the doctrine of a *particular Providence*; the common application of it is equally abſurd and irreligious. It argues pride and arrogance in man; and diſparages the moral character of the great parent of the univerſe.

CRUELTY

CRUELTY IN EXPERIMENTS.

EUPHRONIUS was happy whenever the engagements of his profeſſion, and his duty as a parent allowed him a leiſure hour to devote to experimental philoſophy. He had been long purſuing a moſt intereſting train of inquiries into the nature and properties of various kinds of air, in concert with his learned friend Dr. Prieſtley: And he had juſt prepared, for a particular purpoſe, ſome mephitic water*, which was ſtanding by him in a glaſs veſſel, when Alexis came haſtily into his ſtudy with a number of ſmall fiſhes that he had caught and preſerved alive. The youth knew the fatality of fixed air to animals which breathe; but he wiſhed to ſee its effects on the inhabitants of a different element: And Euphronius, to gratify

* Water impregnated with fixed air, which is ſeparated from chalk or pot-aſh, by means of oil of vitriol, or any other acid.

his

his impatient curioſity, put the fiſhes into the mephitic water; through which they darted with amazing velocity, and then dropped down lifeleſs to the bottom of the veſſel.

Surpriſe and joy ſparkled in the eyes of Alexis.—Beware, my ſon! ſaid Euphronius, of obſerving ſpectacles of pain and miſery with delight. Cruelty, by inſenſible degrees, will ſteal into your heart; and every generous principle of your nature will then be ſubverted. The Philoſopher, who has in contemplation the eſtabliſhment of ſome important truth, or the diſcovery of what will tend to the advancement of *real ſcience*, and to the good and happineſs of mankind, may perhaps be juſtified, if he ſacrifice to his purſuits the life or enjoyment of an inferior animal. But the emotions of humanity ſhould never be ſtifled in his breaſt; his trials ſhould be made with tenderneſs, repeated with reluctance, and carried no farther than the object in view unavoidably requires. Wanton

ton experiments on living creatures, and even thoſe, which are merely ſubſervient to the gratification of curioſity, merit the ſevereſt cenſure. They degrade the man of letters into a brute; and are fit amuſements only for the Cannibals of New-Zealand. I condemn myſelf for the indulgence, which I juſt now ſhewed you. But I knew that your fiſhes would endure leſs pain from an inſtantaneous, than from the lingering death which awaited them; and I little expected that your compaſſionate and amiable heart could have received a pleaſurable impreſſion, on ſuch an occaſion.

FOPPERY.

SUETONIUS* relates, that a young officer, to whom Veſpaſian had given a commiſſion, *perfumed* himſelf when he went to court, to thank the emperor for the honour conferred upon him. *I ſhould have been leſs offended if you had ſmelled of garlick*, ſaid Veſpaſian; who was ſo diſ-

* Sueton, lib. VIII.

guſted

guſted with his foppery, that he immediately diſmiſſed him from his employment.

SLANDER.

EUPHRONIUS heard with indignation the character of a much-reſpected friend traduced. But he calmed the painful emotions of his mind, by the recollection of Mr. Pope's obſervation, that

> Envy does Merit, as its ſhade, purſue;
> And like the ſhadow, proves the ſubſtance true.

To flatter ourſelves with univerſal applauſe, is an inconſiſtency in our expectations, dictated by folly, and foſtered by ſelf-love. Numbers of mankind are influenced by a *levelling principle*, which cannot brook ſuperior excellence; and they wage ſecret war with whatever riſes above their own mediocrity, as a kind of moral or intellectual uſurpation. When Ariſtides, ſo remarkable for his inviolable attachment

attachment to juſtice, was tried by Oſtraciſm*, at Athens, and condemned to baniſhment, a peaſant, who could not write, and who was unacquainted with his perſon, applied to him to put the name of Ariſtides upon his ſhell. "Has he done you any wrong," ſaid Ariſtides, "that you are for puniſhing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry with hearing every one call him *the Juſt*." Ariſtides, without farther expoſtulation, calmly took the ſhell, wrote upon it his own condemnation, and returned it to the peaſant†.

But, independent of the pride and envy of mankind, there are few public virtues which, from their own nature, can be exerciſed without giving umbrage. The

* A form of trial, in which the people of Athens voted a perſon's baniſhment, by writing his name on a ſhell, which was caſt into an urn.

† Plut. in Ariſt. p. 322, 323.

upright

upright magiſtrate, who hears with impartiality, and decides with wiſdom and equity, creates an enemy in the *oppreſſor*, when he redreſſes the wrongs of the *oppreſſed*. The benevolent citizen, who purſues with zeal and ſteadineſs the good of the community, muſt ſacrifice to the important objects which he has in view, the interfering intereſts of many individuals, who will indulge aloud their complaints, and pour upon him a torrent of abuſe. And the liberal man, whoſe hand is ever ſtretched forth to relieve ſickneſs, poverty, and diſtreſs; and who diffuſes happineſs around him, by his generoſity, hoſpitality, and charity, is calumniated by the worthleſs, who partake not of his bounty; and cenſured even by his beneficiaries, becauſe his kindneſs falls ſhort of their unreaſonable expectations. Louis the Fourteenth uſed to ſay, that whenever he beſtowed a vacant employment he made a hundred perſons diſcontented, and one ungrateful. The love of liberty, civil and religious, is odious to the tyrant, the bigot, and the *paſſive* ſlave. Reproof, however delicate, ſeaſonable, and affec-

affectionate, too often creates averſion to the friend who adminiſters it. Counſel, if it contradict our darling paſſion, though wiſe and prudent, will produce ill will. Courage excites fear and hatred in the coward. Induſtry bears away the palm of ſucceſs from the ſlothful. And learning, judgment, and ſkill afford advantages which irritate, becauſe they humiliate the ſtupid and the ignorant. The immortal Harvey, in one of his letters to a friend, complains that he had hurt his intereſt as a phyſician, by the diſcovery of the circulation of the blood; a diſcovery which does honour to phyſic, to philoſophy, and to human nature, becauſe it was the reſult, not of accident, but of ſolid reaſoning and patient inquiry.

It is evident therefore that, in the preſent conſtitution of things, envy and detraction are the price which muſt be paid for pre-eminence in virtue. The Scriptures denounce woe upon thoſe of whom all men ſpeak well. Such characters cannot be

be more than negatively good; and they are generally much below the common ſtandard of merit. The vulgar phraſe of approbation, which we ſo frequently hear applied to the individuals of this claſs, *that they are enemies to no one but themſelves*, conveys the ſevereſt ſatire; becauſe it implies that they are either inſignificant drones, artful hypocrites, or the infamous panders of pleaſure. Tully deſcribes Cataline himſelf as popular, by having the addreſs *cum triſtibus ſeverè, cum remiſſis jucundè, cum ſenibus gravitèr, cum juventute comiter vivere*; that is, by ſervilely accommodating himſelf to the humours and vices of all with whom he converſed.

Are we then to regard *fame* as unattainable, or as unworthy of a wiſe man's purſuit? Certainly not. Such a conviction would ſuppreſs a noble and powerful incitement to virtue, and deſtroy one of the moſt exquiſite enjoyments of human life. For the pleaſure ariſing from the applauſes of the judicious and the good, is next, in degree,

degree, to the inward delight which flows from the conſciouſneſs of having deſerved them. And he who governs, by reaſon, this animating principle of action; who uniformly aims at moral rectitude in his conduct; who ſuffers no popular praiſe, or vulgar opinion to elate, or to miſlead him; and who is undepreſſed by the cenſures of intereſted or incompetent judges *; will command the eſteem and love of thoſe, whoſe ſuffrages alone are fame; will be honoured and revered by poſterity; and will obtain the favour of God himſelf, the omniſcient obſerver and ſovereign rewarder of merit.

PRAISE WHEN YOU MAY; BE CANDID WHEN YOU CAN!

SEVERAL gentlemen, in the company of Lord Bolingbroke, were ſpeaking of the avarice of the Duke of Marlborough;

* Falſus honor juvat, et mendax infamia terret,
Quem, niſi mendacem, & mendoſum ? - - -

and they appealed to his lordſhip, for the truth of the inſtances which they adduced. "He was ſo great a man," replied Lord Bolingbroke, "that I have forgotten his vices."—A truly generous anſwer for a political enemy to make, ſays Voltaire, who relates the incident!

Prince Kaunitz, prime miniſter at the court of Vienna, prevailed on his miſtreſs, the late empreſs of Germany, to beſtow a very high poſt, in the war department, on a general officer, whom he had juſt reaſon to diſlike. The latter, affected by this generous conduct, wiſhed to recover the favour of the miniſter, and made advances towards a reconciliation. Kaunitz however refuſed; obſerving that he had only done his duty, and what his opinion of the officer required, in cauſing his ſovereign to pay a due regard to military merit. But being maſter of his private affections, he was at full liberty to decline all perſonal intimacy or connection with him. "I am fond of citing this anecdote," ſays M. Neckar,

M. Neckar, "becauſe it appears, to me, "to unite perſonal dignity, with candour "and public virtue."

CIRCUMSPECTION.

LUCY and Emilia were admiring the ſtructure of a ſpider's web, which was formed between the branches of a tall ſhrub, in the garden at Hart-Hill; when Euphronius, returning from his morning walk, ſtopped to inquire what object ſo much engaged their attention. The dew-drops yet beſpangled the fine threads, of which the web was compoſed, and rendered every part of it conſpicuouſly beautiful. A ſmall winged inſect happened, at this inſtant, to be caught in the toil; and the ſpider, before inviſible, advanced along the lines from his ſecret retreat, ſeized the prey, and killed it, by inſtilling a venomous juice into the wound he made. When the rapacious tyrant had almoſt devoured his game, another fly, of a larger ſize,

became entangled in the meſh. He now waited patiently till the inſect was fatigued, by ſtruggling to obtain its liberty; and then rolling the web around it, he left the poor fly in a ſtate of terror and impotence, as a future repaſt for his returning appetite.

You pity the fate, ſaid Euphronius, of this unfortunate inſect, whoſe deſtruction is the natural conſequence of its ignorance and want of caution. Remember that you yourſelves will be expoſed, in the commerce of life, to various ſnares, dangerous to your virtue, and ſubverſive of your peace of mind. FLATTERY is the common *toil* laid for your ſex, and when you are entangled in it, vanity, affectation, pertneſs, and impatience of controul, conſtitute the poiſon which is then infuſed into your wounded boſoms. PLEASURE ſpreads a glittering *web*, which has proved fatal to thouſands. AMBITION *catches* the unwary by power, titles, dignities, and preferments. And FALSE RELIGION, under a dazzling outſide of myſterious ſanctity, and pompous

pompous ceremonies, conceals a *net work* of prieſtcraft and ſuperſtition, from which it will be ſtill more difficult to extricate yourſelves. Sophron and Alexis had now joined the little party; and Euphronius, pointing to them his diſcourſe, bid them beware of the cobwebs of PHILOSOPHY; thoſe fine-ſpun *hypotheſes*, which involve the mind in error, and unfit it for the patient inveſtigation of truth, by obſervation and experiment.

THE WEAKNESS OF MAN, AND THE WISDOM OF DIVINE PROVIDENCE.

DISORDERS of the intellect occur much more frequently than ſuperficial obſervers will eaſily believe. There is no man whoſe imagination does not ſometimes predominate over his reaſon; and every ſuch tyranny of fancy is a temporary degree of inſanity. He, who delights in ſilent ſpeculation, often indulges, without reſtraint, the airy viſions of the ſoul, and

expatiates in boundleſs futurity, amuſing his deſires with impoſſible enjoyments, and conferring upon his pride unattainable dominion. In time, ſome particular train of ideas abſorb the attention; the mind recurs conſtantly in wearineſs or leiſure, to the favourite conception; and the ſway of fancy becomes deſpotic. Deluſions then operate as realities; falſe opinions engroſs the underſtanding; and life paſſes in dreams of pleaſure or of miſery.

An Egyptian aſtronomer, who had ſpent forty years in unwearied attention to the motions and appearances of the heavenly bodies, conceived that he was inveſted with the power of regulating the weather, and varying the ſeaſons. The ſun, he thought, obeyed his mandates, and paſſed from tropic to tropic by his direction. The clouds burſt at his call on the ſouthern mountains; and the inundations of the Nile were governed by his will. He mitigated the rage of the Dog ſtar; reſtrained the equinoctial tempeſts; and diſpenſed

diſpenſed rain and ſun-ſhine to the ſeveral nations of the earth*. Such power, though imaginary, was too extenſive for the feebleneſs of man; and the aſtronomer ſunk under the burdens of an office, which he laboured to adminiſter with impartial juſtice, and univerſal benevolence. The diſcordant claims of different regions and climates; and the oppoſite requiſitions of the various fruits of the ground, in the ſame diſtrict, harraſſed his mind with inceſſant care, ſuſpenſe, and perplexity. If he ſuffered the clouds to pour down their treaſures on the thirſty deſarts of Arabia, impetuous torrents overwhelmed the fertile

* So far is borrowed, with conſiderable variations, from Raſſelas, Prince of Abyſſinia, a novel written by Dr. Samuel Johnſon. The original affords a ſtriking picture of literary inſanity; but the imaginary powers of the aſtronomer, over the univerſe, are confined to the diſtribution of rain and ſun-ſhine. He is repreſented alſo as equal, in his own idea, to the government of nature; and anxious only for a proper ſucceſſor. I have given a different turn to the narration, with a view to convey more inſtruction to the mind.

plains of Baſſora: And when he ſent forth a ſtorm, to ſweep away the peſtilential Samiel*, which carried death and deſolation in its progreſs, a fleet, laden with the richeſt merchandiſe, was ſhipwrecked in the gulph of Ormus. The fervid beams of the ſun, whilſt they matured the luſcious grape of Smyrna, deſtroyed the harveſt of corn, and ſcorched the herbage of the fields. The philoſopher thought he could perhaps remedy theſe evils, by turning aſide the axis of the earth, and varying the ecliptic of the ſun. But he found it impoſſible to make a change of poſition, by which the world could be advantaged: And he dreaded the injury, which he might occaſion, to diſtant and unknown parts of

* The Samiel is a ſudden vapour, to which travellers are expoſed in the deſarts of Arabia, in the months of June, July, and Auguſt; and brings inſtantaneous death to every man or beaſt, in the way of it. This peſtiferous guſt quickly paſſes, and does not extend itſelf far; but runs, as it were, in ſtreams of no great breadth.

Vid. Mr. Ives's Journal.

the

the ſolar ſyſtem. Oppreſſed with anxiety, he earneſtly ſolicited the great Governor of the univerſe to diveſt him of the painful pre-eminence, with which he was honoured. "Father of light," he cried, "thy omnipotent hand, and all-ſeeing eye, are alone equal to the mighty empire of this globe. The vaſt operations of nature exceed my finite comprehenſion; and I now feel, with reverence and humility, that to diſpenſe good and evil, in all thoſe varied combinations, which conſtitute the harmonious ſyſtem on which the general happineſs depends, nothing leſs can be required than unerring wiſdom, ſpotleſs rectitude, and ſovereign power."

The Deity liſtened, with indulgence, to a prayer which flowed from a ſincere and pious heart: In the folly of the aſtronomer he ſaw and pitied the weakneſs of human nature; and by ſtrengthening the preſent conviction of his mind, he graciouſly removed the inſanity under which he laboured.

THE

THE CHARACTER OF THE MERCHANT HONOURABLE.

YOU live in a mercantile country, my ſon, and I wiſh you to think reſpectfully of the character of a merchant. Hear the ſentiments of the firſt genius of the age on this ſubject! "In France," ſays Voltaire, "the title of Marquis is given to any one who will accept of it; and whoever arrives at Paris, from the moſt remote province, with money in his purſe, and a name terminating in *ac* or *ille*, may ſtrut about, and cry, Such a man as I! a man of my rank and figure! and may look down upon a trader, with ſovereign contempt; whilſt the trader, on the other ſide, by thus often hearing his profeſſion treated ſo diſdainfully, is fool enough to bluſh at it. However, I need not ſay which is moſt uſeful to a nation; a lord powdered in the tip of the mode, who knows exactly at what o'clock the king riſes

riſes and goes to bed, and who gives himſelf airs of grandeur and ſtate, at the ſame time that he is acting the ſlave in the anti-chamber of a prime miniſter; or a merchant, who enriches his country, deſpatches orders from his compting-houſe to Surat and Grand Cairo; and contributes to the felicity of the world."

A FEMALE CHARACTER.

HER kindly melting heart,
To every want, and every woe;
To guilt itſelf, when in diſtreſs,
The balm of pity would impart,
And all relief that bounty could beſtow!
E'en for the kid or lamb that pour'd its life
Beneath the bloody knife,
Her gentle tears would fall,
As ſhe the common mother were of all.

Nor only good, and kind,
But ſtrong and elevated was her mind:
A ſpirit that, with noble pride,
Could look ſuperior down
On Fortune's ſmile, or frown;
That could, without regret or pain,

To

To virtue's loweſt duty ſacrifice,
Or intereſt's or ambition's higheſt prize;
That, injur'd or offended, never try'd
Its dignity by vengeance to maintain,
But by magnanimous diſdain.

A wit, that temperately bright,
With inoffenſive light,
All pleaſing ſhone, nor ever paſt
The decent bounds, that Wiſdom's ſober hand,
And ſweet benevolence's mild command,
And baſhful modeſty, before it caſt.
A prudence undeceiving, undeceiv'd;
That nor too little, nor too much believ'd;
That ſcorn'd unjuſt Suſpicion's coward fear,
And without weakneſs knew to be ſincere.

LORD LYTTELTON.

CRUELTY TO HORSES.

IN the month of June, Lucy, Emilia, and Jacobus were carried by Hortenſia to view the crowds of company, as they paſſed to the races, which are annually held upon Kerſal Moor, near Mancheſter. The variety of countenances which they ſaw;

ſaw; the mirth of ſome, the eagerneſs of others, and the diſſipation of all, furniſhed a delightful entertainment to their young minds, unalloyed by any reflections on the extravagance, gaming, and intemperance which ſuch diverſions produce. Whilſt they were enjoying this ſcene of pleaſure, they obſerved two men advancing on a full gallop, ſpurring and laſhing their horſes to increaſe their ſpeed. The day was extremely hot, and one of the horſes fell gaſping, almoſt at the feet of Jacobus. By his agility, the rider inſtantly freed himſelf from the ſtirrups; and riſing with fury from the ground, he beat his horſe in the moſt ſavage and relentleſs manner. The poor animal was unable to move; and at every ſtroke of the whip, expreſſed his agonies by the moſt piercing groans. In vain the ſurrounding crowd interceded in his behalf. The tyrant, to whom he belonged, inflamed with anger and revenge, continued inexorable; and Hortenſia withdrew, with her young charge, from a ſpectacle ſo painful and diſtreſſing.

When

When Euphronius returned to Hart-Hill, in the evening, his children flocked around him, impatient to relate this tale of woe. I know and pity the unhappy horſe, ſaid he; and if you will liſten to me, I will give you the particulars of his hiſtory. The ſire of this animal was a native of Arabia Felix, where he ranged without controul, in the moſt fertile and extenſive plains, enjoying all the luxuries of nature. He was the leader of a herd, which conſiſted of more than five hundred of his ſpecies; and thus ſupported by the united force of numbers, no beaſt of the foreſt durſt attack him. When his followers ſlept he ſtood as centinel, to give notice of approaching danger; and if an Arab happened to advance, he ſometimes walked up boldly towards him, as if to examine his ſtrength, or to intimidate him; then inſtantly he gave the ſignal to his fellows, by a loud ſnorting, and the whole herd fled with the ſwiftneſs of the wind. In one of theſe flights he was taken by a trap, concealed upon the ground; which entangling

entangling his feet made him an eaſy prey to the hunter. He was carried to Conſtantinople; ſold to the Britiſh envoy there; and brought by him into England, to improve our breed of horſes. The firſt colt he got was the poor animal whoſe ſufferings you now lament, and whom I remember to have ſeen gay, frolicſome, and happy. He was fed in a large paſture, where he uſed to gallop round and round; trying every active movement of his limbs, and increaſing his ſtrength and agility by thoſe gambols and exerciſes, which jocund nature, in early youth, inſpires. Thus paſſed the firſt period of his life; but now his ſtate of ſervitude and miſery commenced. To render him more tame and paſſive, a painful operation was performed upon him, by which the ſize and firmneſs of his muſcles were impaired, his ſpirit was depreſſed, and he loſt, with the diſtinction of his ſex, one eſſential power of uſefulneſs and enjoyment. Nature had furniſhed him with a flowing tail, which was at once an ornament, a covering for

what

what ſhould be concealed, and a weapon of defence againſt the flies of ſummer. But falſe taſte decreed the extirpation of it; and ſeveral joints were taken off by a coarſe inſtrument and blundering farrier. The blood guſhed from the wound; and to ſtop the diſcharge, the tender part was ſeared with a red hot iron. At this inſtant of time I happened to paſs by; and whilſt I was pierced to the heart with the ſufferings of the horſe, I ſaw the ſavage who inflicted them, ſuſpend his operation, to curſe and beat him for the groans he uttered. When the tail was thus reduced to a ridiculous ſhortneſs, it was thought that a turn upwards would give additional grace to it: And to produce this effect, ſeveral deep cuts were made on the under ſide of it; and the tail was drawn by a cord and pully into a moſt painful poſition, till the granulation of the fleſh was completed. He was now trained, or broken as it is uſually termed, for riding; and during this ſeaſon of diſcipline, he underwent all the ſeverities of the laſh and the

ſpur.

ſpur. Many a time were his ſides covered with blood, before his averſion to the aſs could be fully ſubdued. The dread of this animal he derived from his ſire; for in the ſtate of nature, the aſs and the horſe bear the utmoſt antipathy to each other: And if a horſe happen to ſtray into the paſtures where the wild aſſes graze, they attack him with fury; and ſurrounding him to prevent his flight, they bite and kick him till he dies. When rendered perfectly tractable, he was ſold to the preſent proprietor, whom he has faithfully and affectionately ſerved during ten years. He has been a companion to him in various journeys; has borne him with eaſe and ſecurity many thouſand miles; has contributed to reſtore him from ſickneſs to health, by the gentle exerciſe which he afforded; and by the ſwiftneſs of his feet, he has twice reſcued him from robbers and aſſaſſins. But he is now growing old; his joints become ſtiff; his wind fails him; and urged beyond his ſpeed, on ſo ſultry a day, he fell breathleſs at your feet. In a

few hours he recovered himſelf; and the owner has ſince diſpoſed of him, at a low price, to a maſter of poſt horſes in Mancheſter. He is now to be ridden as a common hackney, or to be driven in a chaiſe; and he will be at the mercy of every coxcomb traveller, who *gallops*, night and day, through different countries, to acquire a knowledge of mankind, by the obſervation of their manners, cuſtoms, laws, arts, police, and government. It is obvious that the horſe will ſoon be diſqualified for this violent and cruel ſervice; and if he ſurvive, he will, probably, be ſold to grind in a mill. In this ſituation, his exerciſe will be leſs ſevere, but almoſt without intermiſſion; the movement in a circle will produce a dizzineſs of the head; and in a month or two he will become blind. Still, however, his labours are to continue; and he may drag on years of toil and ſorrow, ere death cloſes the period of his ſufferings.

The children were much affected by this narrative; and Jacobus cried out, with emotion,

emotion, "I love my little horſe, and will "never abuſe him: And when he grows "old, he ſhall reſt from his work; and I "will feed him, and take care of him till "he dies."

POSITIVENESS.

THE cameleon is a ſmall quadruped, in ſhape reſembling a crocodile, and chiefly found in Arabia and Egypt. It is a vulgar error that this animal feeds upon air; for his ſtomach is always found to contain flies and other inſects. Mr. Le Bruyn, during his abode at Smyrna, had four cameleons in his poſſeſſion. He never perceived that they eat any thing, except now and then a fly. Their colour often changed, without any apparent cauſe; but their moſt durable one was grey, or rather a pale mouſe colour. Sometimes the animals were of a beautiful green, ſpotted with yellow; at other times they were

marked, all over, with dark brown; but he never found that they aſſumed a red colour. Theſe properties of the cameleon have given riſe to the following fable, which was written by Mr. Merrick, and ſhews, in a lively and ſtriking manner, the folly of poſitiveneſs in opinion.

THE CAMELEON.

OFT has it been my lot to mark
A proud, conceited, talking ſpark,
With eyes, that hardly ſerv'd at moſt
To guard their maſter 'gainſt a poſt;
Yet round the world the blade has been
To ſee whatever could be ſeen,
Returning from his finiſh'd tour,
Grown ten times perter than before:
Whatever word you chance to drop,
The travell'd fool your mouth will ſtop,
"Sir, if my judgment you'll allow—
"I've ſeen—and ſure I ought to know"—
So begs you'd pay a due ſubmiſſion,
And acquieſce in his deciſion.

Two travellers of ſuch a caſt,
As o'er Arabia's wilds they paſt,
And on their way in friendly chat,
Now talk'd of this, and then of that,

Diſcours'd

Diſcours'd awhile 'mongſt other matter,
Of the cameleon's form and nature.
" A ſtranger animal," cries one,
" Sure never liv'd beneath the ſun:
" A lizard's body, lean and long,
" A fiſh's head, a ſerpent's tongue,
" Its tooth with triple claw disjoin'd;
" And what a length of tail behind!
" How ſlow its pace! and then its hue—
" Who ever ſaw ſo fine a blue?"

" Hold there," the other quick replies,
" 'Tis green—I ſaw it with theſe eyes,
" As late with open mouth it lay,
" And warm'd it in the ſunny ray;
" Stretch'd at its eaſe the beaſt I view'd,
" And ſaw it eat the air for food."

" I've ſeen it, Sir, as well as you,
" And muſt again affirm it blue.
" At leiſure I the beaſt ſurvey'd,
" Extended in the cooling ſhade."

" 'Tis green, 'tis green, Sir, I aſſure ye"—
" Green!" cries the other in a fury—
" Why Sir—d'ye think I've loſt my eyes?"
" 'Twere no great loſs," the friend replies,
" For, if they always ſerve you thus,
" You'll find them but of little uſe."

So high at laſt the conteſt roſe,
From words they almoſt came to blows;
When luckily came by a third—
To him the queſtion they referr'd;
And begg'd he'd tell 'em if he knew,
Whether the thing was green or blue.

"Sirs," cries the umpire, "ceaſe your pother—
"The creature's neither one nor t'other.
"I caught the animal laſt night,
"And view'd it o'er by candle light:
"I mark'd it well—'twas black as jet—
"You ſtare—but Sirs, I've got it yet,
"And can produce it."—"Pray, Sir, do:
"I'll lay my life the thing is blue."
"And I'll be ſworn, that when you've ſeen
"The reptile, you'll pronounce him green."

"Well then, at once to eaſe the doubt,"
Replies the man, "I'll turn him out:
"And when before your eyes I've ſet him,
"If you don't find him black, I'll eat him:"
He ſaid: then full before their ſight
Produc'd the beaſt; and lo! 'twas white.

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LYING.

LYING.

MENDACULUS was a youth of good parts, and of amiable diſpoſitions; but by keeping bad company, he had contracted, in an extreme degree, the odious practice of lying. His word was ſcarcely ever believed by his friends; and he was often ſuſpected of faults, becauſe he denied the commiſſion of them, and puniſhed for offences, of which he was convicted only by his aſſertions of innocence. The experience of every day manifeſted the diſadvantages, which he ſuffered from the habitual violation of truth. He had a garden, ſtocked with the choiceſt flowers; and the cultivation of it was his favourite amuſement. It happened that the cattle of the adjoining paſture had broken down the fence; and he found them trampling upon, and deſtroying a bed of fine auriculas. He could not drive theſe ravagers away, without endangering the ſtill more valuable

productions of the next parterre; and he haſtened to requeſt the aſſiſtance of the gardener. "You intend to make a fool of me," ſaid the man, who refuſed to go, as he gave no credit to the relation of Mendaculus.

One froſty day, his father had the misfortune to be thrown from his horſe, and to fracture his thigh. Mendaculus was preſent, and was deeply affected by the accident, but had not ſtrength to afford the neceſſary help. He was therefore obliged to leave him, in this painful condition, on the ground, which was at that time covered with ſnow; and, with all the expedition in his power, he rode to Mancheſter, to ſolicit the aid of the firſt benevolent perſon he ſhould meet with. His character, as a liar, was generally known; few to whom he applied paid attention to his ſtory; and no one believed it. After loſing much time in fruitleſs entreaties, he returned with a ſorrowful heart, and with his eyes bathed in tears,

to

to the place where the accident happened. But his father was removed from thence: A coach fortunately paſſed that way; he was taken into it, and conveyed to his own houſe, whither Mendaculus ſoon followed him.

A luſty boy, of whom Mendaculus had told ſome falſehoods, often way-laid him as he went to ſchool, and beat him with great ſeverity. Conſcious of his ill deſert, Mendaculus bore, for ſome time, in ſilence, this chaſtiſement; but the frequent repetition of it, at laſt overpowered his reſolution, and he complained to his father of the uſage which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abuſed him. But he could obtain no redreſs from them, and only received the following painful anſwer: "Your ſon is a notorious liar, and we pay no regard to his aſſertions." Mendaculus was therefore obliged to ſubmit to the wonted correction, till full ſatisfaction had been taken by

by his antagoniſt, for the injury which he had ſuſtained.

Such were the evils in which this unfortunate youth almoſt daily involved himſelf, by the habit of lying. He was ſenſible of his miſconduct, and began to reflect upon it with ſerioufneſs and contrition. Reſolutions of amendment ſucceeded to penitence; he ſet a guard upon his words; ſpoke little and always with caution and reſerve; and he ſoon found, by ſweet experience, that truth is more eaſy and natural than falſehood. By degrees the love of it became predominant in his mind; and ſo ſacred at length did he hold veracity to be, that he ſcrupled even the leaſt jocular violation of it. This happy change reſtored him to the eſteem of his friends; the confidence of the public; and the peace of his own conſcience.

VIGILANT

VIGILANT OBSERVATION.

BE attentive, my dear Alexis, to every event which occurs, and to all the objects which ſurround you! Suffer nothing to eſcape your notice! The minuteſt ſubſtance, or the moſt trivial incident, may furniſh important knowledge, or be applied to ſome uſeful purpoſe. I have heard that the great law of gravitation, by which the whole ſyſtem of the univerſe is governed, was firſt ſuggeſted to the mind of Sir Iſaac Newton by the accidental fall of an apple, which he obſerved on a very ſtill day, in a garden. Archimedes, a Sicilian philoſopher, who flouriſhed about two centuries before Chriſt, happened to remark, whilſt he was bathing, that the bulk of the water was increaſed, in a certain proportion, by his immerſion in it. A fortunate train of ideas inſtantly aroſe in his mind; he ſaw at one view the method of aſcertaining the ſpecific gravities of bodies, that is, how

how much they are lighter or heavier than others of a different kind; and he perceived that he ſhould now be able to detect the fraud of an artiſt, who had mixed baſe metal with the gold of king Hiero's crown. So overjoyed was he at this diſcovery, that, it is ſaid, he ran naked out of the bath into the ſtreets of Syracuſe, crying out, "I have found it! I have found it!" The hydroſtatical balance is framed on the theorem of Archimedes, "that a body heavier than "water weighs leſs in water than in air, by "the weight of as much water as is equal to "it in bulk." And this inſtrument is employed to eſtimate the purity of metals, the richneſs of ores, and the relation which a variety of ſubſtances bear to each other.

Dr. Franklin, when he was on board the fleet of ſhips bound againſt Louiſbourg in 1757, happened to obſerve that the wakes of two of the veſſels were remarkably ſmooth, whilſt thoſe of all the reſt were ruffled by the wind, which then blew freſh. He was puzzled with the appearance, and pointing it out to the captain of his ſhip, aſked

aſked him the cauſe of it. "The cooks," ſaid he, "have probably been pouring out their greaſy water." Though this ſolution by no means ſatisfied the philoſopher, he determined to take the firſt opportunity of trying the effect of oil on water. And you are well acquainted with the ſucceſs of his curious and very uſeful experiments on this ſubject.

We are informed by Mr. Boyle, that Harvey had the firſt glimpſe of the circulation of the blood, from a view of the valves of the veins, as they were exhibited by Fabricius the anatomiſt, to his pupils. The invention of mezzotintos is ſaid to have taken riſe from the obſervance of regular figures, on a ruſty gun-barrel. Geoffroy relates that the virtues of the Peruvian bark were diſcovered by an Indian, who in the hot fit of an intermittent, drank largely of the water of a pool, into which ſome of thoſe trees, that yield it, had fallen.—But I ſhall repeat no farther inſtances of this kind, till I can add to the number, ſome valuable acquiſition of yours; the

the happy fruit, my dear Alexis, of your ſagacity and attention.

MAXIMS.

SWEARING is a proof of courage; becauſe it ſhews that we neither *fear* the diſapprobation of wiſe men, nor the diſpleaſure of God.

To unite inconſiſtencies diſplays a great genius. Be therefore a rake in appearance, though a wiſe man in reality.

Men of wit, of ſpirit, and of genius, often diſtinguiſh themſelves by profuſion, imprudence, and licentiouſneſs. May we not hence preſume that œconomy, good ſenſe, and ſelf-government are characteriſtics of dulneſs and incapacity?

Do you aim at refinement or delicacy? Cultivate a quick and lively perception of whatever is *indelicate:* For it is the

the opinion of a great wit, that the niceſt people have the naſtieſt ideas.

Romances inſpire modeſty: For they multiply thoſe aſſociations of ideas which, whenever they recur, excite the ſimpering leer, and conſcious bluſh. Whereas ſimplicity, through ignorance, is generally a ſtranger to confuſion.

Bis dat qui cito dat; that is, he who has the folly to give once readily, will ſoon be ſolicited a ſecond time.

Superiority over others is of little value, unleſs it be ſeen and acknowledged: And how ſhall it be ſeen and acknowledged, if you be not forward, on all occaſions, to diſplay it.

Loud laughter expreſſes mirth; and the proverb *be merry and wiſe*, makes mirth antecedent to wiſdom.

Be the firſt to laugh at your own jokes: For how can others diſcern the wit of them if you do not yourſelf.

Liberty

Liberty and health are but fictitious bleſſings; for they are unfelt whilſt poſſeſſed, and prized only when loſt.

It is the part of wiſdom to put the beſt face on every thing. If you be reproached, therefore, with obſtinacy, call it ſteadineſs; if with forwardneſs, call it manly confidence; if with baſhfulneſs, call it modeſty; if with cowardice, call it caution: For every vice has its correſpondent virtue; and by diſclaiming the vice, and aſſuming the virtue, you will deceive others; and what is of more importance, in due time, you may deceive yourſelf.

The moſt diſtinguiſhed ſociety of philoſophers, in Europe, have adopted, as their rule of conduct, *nullius in verba jurare magiſtri.* If you aſpire to philoſophy, therefore, deſpiſe authority, and *be wiſe in your own conceit.*

SOLOMON IRONY.

INDIAN

INDIAN GRATITUDE; EUROPEAN INJUSTICE.

"AN American Indian was betrayed on board a ſhip, and ſold as a ſlave: No cruelties could tame the high ſpirited Savage to labour: He refuſed ſuſtenance, and attempted to kill himſelf. Another ſhip-maſter, ſtruck with his diſtreſs, bought him for a trifle, and carried him back to Canada. The joy, which flaſhed in his eye on approaching his native ſhore, was checked by gratitude to his deliverer. He ſwam back to the ſhip—he was landed again with preſents—he left the preſents, and ſwam back to his benefactor, with the generous emotions of a mind which had ſtrongly felt misfortunes, but more ſtrongly the attachment to its deliverer. "I knew "no ſorrow," ſaid he, "till I was betrayed, "inſulted, and whipped. I will return to "my nation, for they will give me my "hatchet. Though I had no preſents to "give, you gave me freedom; and now

" load me with preſents. My eyes never " ſhed tears before. Promiſe but to re- " member me, and to return after twelve " moons, and I will give you many furs; " and lay the ſcalps of my fierceſt enemies " at your feet." When he had thus given language to his heart, he walked off in ſilence. There is a greatneſs in this Savage's feelings, which could be equalled only by the liberality of the man who deſerved them*."

May not thouſands of ſuffering NEGROES, in our Weſt Indian colonies, poſſeſs the ſeeds of ſimilar virtue, choked only in their growth by depreſſing ſervitude? What a compound aggregate of evil, beyond all eſtimate, does the practice of ſlavery preſent to our view, when we contemplate the moral and intellectual excellence which it has probably prevented; and the depravity, ignorance, and miſery, it has actually produced. In the zenith of Roman

* Bruce's Elements of Ethics, p. 211.

power,

power, it has been computed, that two thirds of the inhabitants of the empire were in a ſtate of bondage. But the benevolent religion of Chriſt, which exalts the dignity, and eſtabliſhes the equal rights of all mankind, as the offspring of God, and joint heirs of immortality, has gradually accompliſhed univerſal freedom, in this quarter of the globe. And I truſt the æra is approaching, when the benign influence of evangelical charity will be extended to the ſons of Africa, now forcibly carried from their native land; conſigned to perpetual drudgery; and debarred of all the endearing connections of ſocial life, which are at once the incitements to, and rewards of virtue. In peruſing the Marquis de Condorcet's Life of M. Turgot, late Comptroller of the Finances in France, I have been much pleaſed to find, that it was one object of his adminiſtration to aboliſh the infamous traffic in the human ſpecies. M. Necker alſo, who ſucceeded to the ſame department, ſpeaks of this commerce with execration. But, he obſerves, the neceſſity

of ſupporting ſovereign power has its peculiar laws; and the wealth of nations is one of the foundations of this power. Yet would it, ſays he, be a chimerical project, to propoſe a general compact, by which all the European nations ſhould agree to abandon the traffic of African ſlaves? I ſhould cordially rejoice to ſee ſo honourable a compact, in favour of juſtice, humanity, and freedom. Yet I believe it may be proved that the wealth of nations, and conſequently the ſovereign power, ſuſtains a real injury from this opprobrious branch of commerce; and that the African trade is a lottery, with a *few* great and tempting prizes, and *many* blanks. But it is ſhocking to a juſt and generous mind to calculate the profit or loſs, either in a political or mercantile view, of human bondage, degeneracy, and wretchedneſs.

Life and liberty, with the powers and enjoyments dependent on them, are the common and unalienable gifts of bounteous heaven.

heaven. To ſeize them by force is rapine: To exchange for them the wares of Mancheſter, or of Birmingham is improbity: For it is to barter without reciprocal gain; to give the *ſtones of the brook, for the gold of Ophir*. "Every ſale, ſays Sir William Blackſtone, implies a price; an equivalent in lieu of what is transferred. But what equivalent can be given for life and liberty? The Civilians may plead, that ſlavery reſults from captivity in war. For the conqueror, by ſparing the life of his captive, ſeems to acquire the right to diſpoſe of him at pleaſure. But no man has a right to kill his enemy, except in caſes of abſolute neceſſity for ſelf-defence. And it is obvious that ſuch neceſſity cannot ſubſiſt, where the victor has overcome and captured his enemy. War is only juſtifiable on principles of ſelf-preſervation; and therefore it gives no other right over priſoners, but merely to diſable them from doing harm, by the confinement of their perſons: Much leſs can it give a right to kill, torture, plunder,

or even to enſlave an enemy, when the war is over*."

THE AFRICAN.

WIDE over the tremulous ſea,
The moon ſpread her mantle of light,
And the gale, gently dying away,
Breathed ſoft on the boſom of night:

On the forecaſtle Maratan ſtood,
And pour'd forth his ſorrowful tale;
His tears fell unſeen in the flood,
His ſighs paſs'd unheard on the gale:—

"Ah, wretch! in wild anguiſh, he cry'd,
From country and liberty torn!
Ah, Maratan, would thou hadſt died,
Ere o'er the ſalt waves thou wert borne.

Through the groves of Angola I ſtray'd,
Love and hope made my boſom their home,
There I talk'd with my favourite maid,
Nor dreamt of the ſorrow to come.

From the thicket the man hunter ſprung,
My cries echoed loud thro' the air;

* Blackſtone's Commentaries, book I. cap. 14.

There

There was fury and wrath on his tongue,
He was deaf to the voice of deſpair.

Accurs'd be the mercileſs band,
That his love could from Maratan tear;
And blaſted this impotent hand,
That was ſever'd from all I held dear.

Flow ye tears—down my cheeks ever flow—
Still let ſleep from my eye-lids depart,
And ſtill may the arrows of woe
Drink deep of the ſtream of my heart.

But hark! o'er the ſilence of night
My Adila's accents I hear;
And mournful, beneath the wan light,
I ſee her lov'd image appear.

Slow o'er the ſmooth ocean ſhe glides,
As the miſt that hangs light on the wave;
And fondly her lover ſhe chides,
Who lingers ſo long from his grave.

"Oh, Maratan! haſte thee," ſhe cries,
"Here the reign of oppreſſion is o'er;
"The tyrant is robb'd of his prize,
"And Adila ſorrows no more."

Now ſinking amidſt the dim ray,
Her form ſeems to fade on my view:
O! ſtay thee—my Adila, ſtay!—
She beckons, and I muſt purſue.

To-morrow the white man, in vain,
Shall proudly account me his ſlave:
My ſhackles I plunge in the main,
And ruſh to the realms of the BRAVE!

ANONYMOUS.

AN EASTERN ALLEGORY*.

MORAD, one of the expounders of the law of the holy prophet —— unto Selim, chief meſſenger of health in Bagdat; to Selima, partner of his days; and to Abdallah, Amaſiah, Imaretta, Marat, Mirza, and the reſt of their ſons and daughters; wiſheth proſperity and happineſs.

O thou, whoſe office it is, to direct the ſick to healing medicines, to raiſe the languid from his couch, to reſtore bloom to the fading cheek, and vigour to the trembling limb! I have ſeen, with heart-felt joy, thy numerous offſpring riſing, like the

* Sent to the author, by a much reſpected friend, in the year 1781.

goodly

goodly plants on the ſpicy mountains, in faireſt order above each other, and laden with bloſſoms beautiful to the eye, and fragrant to the ſmell. Thy firſt-born Abdallah, have I ſeen ſpringing up, like the cedar of Carmel, before it arrives at its full ſtature, and promiſing one day to become the glory of the foreſt. O Abdallah, ſon of Selim, diſappoint not then the hopes of thy father, and the tender wiſhes of thy mother; for thou art their *firſt-born*, and art to lead thy brethren and ſiſters in the path of wiſdom.

Selim, miniſter of health, to thee the bleſſings of Allah have been multiplied. I rejoice in thy felicity: I anticipate with thee the future honours of the amiable plants which ſurround thy table: I look forward to the flight of years, and behold thy daughters coming forth from thy houſe, like the full fledged young from the neſts on the cliffs of Hermon, and appearing diſtinguiſhed amongſt the daughters of the Eaſt, for wiſdom, and for thoſe ornaments, which

are

are in the ſight of God and man, of greateſt price. To *them* Morad wiſheth every bleſſing, and admoniſheth them to attend to their father's counſels, and their mother's prayers. Lovely in the ſight of God, and of the holy prophet, are theſe tender female minds, ripening in knowledge and in goodneſs, as the lily in whiteneſs, and as the roſe in fragrance. Theſe, O daughters of Selim and Selima, are the faireſt ornaments of the human mind. But this is an age of vanity. And many of the daughters of the Eaſt, led away by folly, ſeem to place their ſupreme delight, in the richneſs of their veſt, in the perfumes with which they anoint their hair, or in the meretricious adornings of their perſon. To ſuch as theſe, Morad, expounder of the law, would gladly declare the will of Allah, but they will not regard him. They have liſtened to the voice of the deluding charmer: They love to revel in the gardens of pleaſure: They are wild as the roe of the deſart; but their minds are empty of real worth: They are empty as the cymbal. They are like the

trumpet,

trumpet, which ſounds with ſtrength and loudneſs, but has no inward treaſure. Daughters of Selim, be it your ambition to reſemble, that *horn of plenty*, which, crowned with no vain embelliſhments, is within full of nobleſt riches.

To Selim, and to Selima, Morad wiſheth increaſing proſperity and happineſs. He not only *wiſheth*, but even ventureth to aſſume the voice of a prophet, and to *foretel* future honour and joy. For lately, as he was ruminating in ſecret, and lifting up his prayer to the holy prophet, a deep ſleep fell upon his eye-lids; the viſions of the night preſented themſelves before him; and the page of futurity was opened. I Morad, ſaw a river flowing at my feet, on the green banks of which I walked with peculiar delight. I drank of the waters of the river, and they were pleaſant to my taſte, and refreſhing to my ſoul. I ſaid to myſelf, "Theſe waters are ſweet to my taſte, "and this proſpect is amiable to my eye. "Flow on, clear ſtreams, and enrich the

"country

"country through which you paſs to the "utmoſt boundaries of time." Caſting my eye forwards, I ſaw this river branching out into ſeveral ſtreams. Of theſe, I counted eight diſtinctly. Two ſmaller rivulets, after running a while in a gentle current, appeared to end their courſe, and to return to their parent waters. I traced theſe ſeveral ſtreams, and found them all to preſerve the nature and beauty of the river from whence they proceeded. Few waters have appeared to my eye ſo pleaſant. Their banks were verdant, and covered with a multitude of trees, bearing bloſſoms, which ſeemed to promiſe the moſt delicious fruit. Riſing to a little ſummit, methought I ſaw theſe eight ſtreams again branching out into others, and them again into others, like the ramifications of a tree, till at length my viſion could extend no further, but was loſt in obſcurity.

Whilſt I was meditating on this ſcene, the angel of paradiſe ſtood before me. "Morad," ſaid he to me, "the prophet has

"thus

" thus ſignified to thee the events of futu-
" rity. The ſtreams of time ſhall all meet
" in the ocean of eternity. There the
" parent river, with all its branching wa-
" ters, ſhall flow together into one aggre-
" gate of waters, and be united for ever."

When the angel had uttered theſe words, he ſpread his wings for flight, the ruſtling of which awoke me from my ſlumbers—and behold it was a dream!

FAMILY LOVE AND HARMONY.

I WILL amuſe you with a little experiment, ſaid Sophron, one evening, to Lucy, Emilia, Alexis, and Jacobus; and riſing from the Table, he took the candles, and held them about half an inch aſunder, oppoſite to a medallion of Dr. Franklin*,

* Made by the author's very ingenious friends, Meſſrs. Wedgewood and Bentley; whoſe improvements, in the fine arts, do honour to this age and nation.

and

and about two yards diſtance from it. The motto round the figure, UNHURT AMIDST THE WAR OF ELEMENTS, was juſt diſtinctly viſible. When the degree of light had been ſufficiently obſerved, he united the flames of the two candles, by putting them cloſe together; and the whole figure, with the inſcription, became inſtantly illuminated, in a much ſtronger manner than before. They were all pleaſed and ſtruck with the effect; and they deſired Euphronius, who now entered the parlour, to explain to them the cauſe of it. He commended their entertainment, and informed them, that a greater degree of *heat* is produced by the junction of the two flames, and conſequently a farther attenuation and more copious emiſſion of the particles, of which light conſiſts. But, my dear children, continued he, attend to the leſſon of *virtue*, as well as of *ſcience*, which the experiment you have ſeen, affords. Nature has implanted in your hearts benevolence, friendſhip, gratitude, humanity, and generoſity; and theſe ſocial affections are, ſeparately,

ſhining

ſhining lights in the world. But they burn, with peculiar warmth and luſtre, when more concentred in the kindred charities of brother, ſiſter, child, and parent. And harmony, peace, ſympathy in joy and grief, mutual good offices, forgiveneſs, and forbearance, are the bright emanations of domeſtic love. Oh! may the radiance of ſuch virtues long illuminate this happy houſehold!

A

FATHER's INSTRUCTIONS;

CONSISTING OF

MORAL TALES, FABLES,

AND REFLECTIONS.

PART THE SECOND.

QUOD MUNUS REIPUBLICÆ AFFERRE MAJUS MELIUSVE POSSUMUS, QUAM SI DOCEMUS ATQUE ERUDIMUS JUVENTUTEM?

CICERO.

TO THE MEMORY OF

THE RIGHT HONOURABLE

H U G H,

LORD WILLOUGHBY OF PARHAM;

CHAIRMAN OF THE COMMITTEES

OF THE HOUSE OF PEERS;

PRESIDENT OF THE SOCIETY OF ANTIQUARIES;

VICE-PRESIDENT OF THE ROYAL SOCIETY,

AND OF THE

SOCIETY FOR THE ENCOURAGEMENT OF ARTS;

A TRUSTEE OF THE BRITISH MUSEUM;

AND

ONE OF THE COMMISSIONERS OF LONGITUDE;

A NOBLEMAN,

WHO UNITED IN HIS CHARACTER,

THE WISDOM OF THE SENATOR,

WITH THE LEARNING OF THE PHILOSOPHER;

THE TALENTS FOR ACTIVE,

AND THE VIRTUES OF CONTEMPLATIVE LIFE;

THIS TRIBUTE

OF

VENERATION, GRATITUDE, AND AFFECTION,

DUE TO A LAMENTED

COUNSELLOR, BENEFACTOR, AND FRIEND,

IS INSCRIBED

BY

THE AUTHOR.

TO

T. B. P.—A. P.—F. P.—J. P.

G. B. P. &c.

MY DEAR CHILDREN.

THROUGH the indulgence of a kind Providence, I am again permitted to dedicate the effuſions of a tender heart, to your improvement; and I am perſuaded that you will receive them with pleaſure and reſpect, as the counſels of a faithful friend, and affectionate father. Harſh reproof and ſtern authority you have never experienced. Love has been the motive; and

reaſon, ſince you were capable of being governed by it, the rule of your obedience: And each revolving year has added to your virtues, and to my felicity. Soon, however, the connection in which we now rejoice, will be diſſolved. The frequent interruptions of my health, and the natural delicacy of my conſtitution, warn me of the precarious tenure on which I hold the deareſt bleſſings of life; and heighten my attachment to you, and to my friends, whilſt they render me indifferent to almoſt every other enjoyment. It is our wiſdom, therefore, and I truſt it is our mutual wiſh to improve

the

the fleeting period of our union; to cheriſh the generous ſympathies, which the filial and paternal relations inſpire; and to diſcharge our reciprocal duties with aſſiduity, delight, and perſeverance.

In theſe pages I ſhall continue to addreſs you, with a father's fond ſolicitude, when my tongue hath loſt its utterance, and my heart hath ceaſed to feel. Nor will you be deaf to my inſtructions, though the voice be heard no more, which once delivered them. With pious tenderneſs you will recollect the love from which they flowed; and grati-

tude will confer on them a value, far beyond their humble claim of merit.

Such are the pleaſing expectations I have formed; and which your amiable diſpoſitions, and affectionate behaviour fully juſtify. Oh, may no clouds ariſe, to obſcure the brightneſs of the proſpect now before me! May wiſdom and virtue, more and more illuminate your path! And, at the cloſe of life, may it be my honour and felicity, to have ſupported the endearing character of your guardian, friend, and father! Adieu.

MANCHESTER, Jan. 1, 1777.

ADVERTISEMENT.

THE Inſtructions of a Father to his Children have been received with candour and indulgence by the public; and the author ſubmits, without reluctance, the continuation of his work, to the ſame impartial tribunal. Paternal affection firſt ſuggeſted the plan; experience hath evinced its utility; and both conſpire to encourage the proſecution of it.

This volume, like the former, is adapted to very different ages and occaſions. The moral tales and reflections, it contains, are addreſſed to the hearts and underſtandings of a numerous young family; for whoſe future, as well as preſent improvement, they have been compoſed.

BRITISH
6 FEB 79
MUSEUM

MORAL

TALES, FABLES,

AND

REFLECTIONS.

HABES A PATRE MUNUS, MARCE FILI; SED PERINDE ERIT, UT ACCEPERIS.—HIS VOLUMINIBUS AD TE PROFECTA VOX MEA EST; TRIBUES HIS TEMPORIS QUANTUM POTERIS; POTERIS AUTEM, QUANTUM VOLES.—TIBI PERSUADE TE MIHI QUIDEM ESSE CARISSIMUM; SED MULTO PORE CARIOREM, SI TALIBUS MONUMENTIS PRÆCEPTISQUE LÆTABERE.

CICERO.

MORAL

TALES, FABLES,

AND

REFLECTIONS.

THE TRUE ENJOYMENTS OF LIFE.

MAY he ſurvive his relatives and friends! was the imprecation of a Roman, on the perſon who ſhould deſtroy the monument of his anceſtors*. A more dreadful curſe could ſcarcely be denounced. I remember to have ſeen it ſomewhere recorded,

* QUISQUIS HOC SUSTULERIT,
AUT JUSSERIT.
ULTIMUS SUORUM MORIATUR.
Fleetwood Inſcript. Antiq. p. 221.

that

that an emperor of China, on his acceſſion to the throne, commanded a general releaſe from the priſons, of all that were confined for debt. Amongſt the number was an old man, who had been an early victim to adverſity; and whoſe days of impriſonment, reckoned by the notches which he had cut on the door of his gloomy cell, expreſſed the annual revolution of more than fifty ſuns. With faultering ſteps, he departed from his manſion of ſorrow: His eyes were dazzled with the ſplendour of light; and the face of nature preſented to his view a perfect paradiſe. The jail, in which he had been impriſoned, was at ſome diſtance from Pekin; and he directed his courſe to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

With difficulty he found his way to the ſtreet, in which formerly ſtood his decent habitation; and his heart became more and more elated at every ſtep which he advanced. He proceeded, and looked with earneſtneſs around; but ſaw few of thoſe

thoſe objects with which he was formerly converſant. A magnificent edifice was erected on the ſite of the houſe which he had inhabited: The dwellings of his neighbours had aſſumed new forms; and he beheld not a ſingle face of which he had the leaſt recollection. An aged pauper, who ſtood, with trembling knees, at the gate of a portico, from which he had been thruſt by the inſolent menial who guarded it, ſtruck his attention. He ſtopped to give him a pittance out of the bounty, with which he had been ſupplied by the emperor's liberality; and received, in return, the ſad tidings, that his wife had fallen a lingering ſacrifice to penury and ſorrow; that his children were gone to ſeek their fortunes in unknown climes; and that the grave contained his neareſt and moſt valuable friends. Overwhelmed with anguiſh, he haſtened to the palace of his ſovereign, into whoſe preſence his hoary locks and mournful viſage ſoon obtained admiſſion; and caſting himſelf at the feet of the emperor, "Great prince," he cried, "remand "me to the priſon, from which miſtaken

mercy

" mercy hath delivered me! I have ſurvived " my family and friends; and in the midſt " of this populous city, I find myſelf in " dreary ſolitude. The cell of my dungeon " protected me from the gazers at my " wretchedneſs; and whilſt ſecluded from " ſociety, I was leſs ſenſible of the loſs " of ſocial enjoyments. I am now tortured " with the view of pleaſures, in which I " cannot participate; and die with thirſt, " though ſtreams of delight ſurround me."

If the horrors of a dungeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends, how highly ſhould you prize, how tenderly ſhould you love, and how ſtudious ſhould you be to pleaſe thoſe near and dear relations, whom a more indulgent Providence has yet preſerved to you! Liſten to the affectionate counſels of your parents; treaſure up their precepts; reſpect their riper judgment; and enjoy, with gratitude and delight, the advantages reſulting from their ſociety. Bind to your boſom, by the moſt endearing ties, your brothers and ſiſters;

ſiſters; cheriſh them as your beſt companions, through the variegated journey of life; and ſuffer no jealouſies or feuds to interrupt the harmony which now reigns, and, I truſt, will ever reign in this happy family. Cultivate the friendſhip of your father's friends; merit the approbation of the wiſe and good; qualify yourſelf, by the acquiſition of knowledge, and the exerciſe of the benevolent affections, for the intercourſe of mankind; and you will at once be an ornament to ſociety, and derive from it the higheſt felicity.

A WINTER EVENING's CONVERSATION.

THE family of Euphronius had left their retirement at Hart-Hill, where

Dead the vegetable kingdom lay,
And dumb the tuneful *.

His fire-ſide, at Manchester, was ſurrounded by a young and ſmiling circle; and the various labours and incidents of the day

* Thomſon.

furniſhed topics, of amuſing converſation, for the evening. Each, in ſucceſſion, was the little hero of his own important tale; and Sophron cloſed the entertainment, by repeating the Geographical Leſſon which he had learned, and recounting his travels over the terraqueous globe.

All liſtened with eager attention to the wondrous narration. He told them of the orange groves, and ſpicy woods of Weſtern and Eaſtern India; deſcribed the gold and ſilver mines of Peru; the rich diamonds of Brazil, and of Bengal; and the ivory tuſks of the elephant, found in the foreſts of Africa. In artleſs colours, he painted the dreary regions, and eternal ſnows of the Northern and Southern Poles; and when a general chill had ſeized his ſympathetic audience, he preſented to their aſtoniſhed view the clouds of ſmoke, and torrents of liquid fire diſcharged by Hecla, Veſuvius, and Ætna. The impreſſions of horror were for awhile ſuſpended, when he diſplayed the vaſt expanſe of the ocean, unruffled by a breath of wind, reflecting every where

where the azure ſky, and crowded with myriads of ſportive fiſhes. But a ſtorm ſucceeds; the ſwelling billows mount into the heavens; the ſhattered bark is borne aloft on the ſummit of a wave, and then hurled into the gulph below, where ſhe is daſhed againſt a treacherous rock, or ſwallowed by the horrible abyſs.

Sophron proceeded to the hiſtory of animated nature: He pictured the Lion which inhabits the burning deſarts of Zaara; pointed out the juſt proportions of his make, in which ſtrength is united with agility; his undaunted look, and tremendous roar, reſembling diſtant thunder. The peaceable Rhinoceros, that provokes not to combat, yet diſdains to fly, even from the monarch of the foreſt; the fierce Tiger; the ſavage and untameable Hyena, and the artful Crocodile, were each deſcribed. Nor did he forget the Camel, patient of hunger and thirſt; the monſtrous Hippopotamos, found in the rivers Nile, and Niger; and the Ouran-Outang, ſo near in its approaches to the human form. The

ſcaly tribe of fiſhes he barely noticed; but dwelt longer on the ſtructure, properties, and habitudes of the feathered race. He particularly enlarged on the ſongſters of the wood, which delight the eye, and charm the ear, by their varied plumage, and enchanting notes. Theſe pleaſing notes, he ſaid, like human language, are not *innate**; but depend on the *imitation* of ſuch ſounds, as the birds moſt frequently hear, and which their organs are adapted to perform. A young robin has been taught the ſong of the nightingale; and a linnet, which belonged to Mr. Matthews at Kenſington, almoſt articulated the words *pretty boy*. The common ſparrow, taken from the neſt when juſt fledged, and educated with the goldfinch and the linnet, acquires the muſic of each; and the powers of the mocking bird are expreſſed by its very name. Canary birds, which are ſo much admired in this country, are imported from Tyrol, where the nightingale was originally employed as their inſtructor

* Philoſophical Tranſ. vol. LXIII. p. 249.

in

in ſinging. The traffic in theſe birds forms an article of commerce, as four Tyroleſe generally bring over to England ſixteen hundred, every year: And though they carry them one thouſand miles by land, and pay a duty of twenty pounds for this number, yet they reap a ſufficient profit from the ſale of them*.

Here Sophron concluded the hiſtory of his travels, of which this is only a brief relation. Alexis, Lucy, Emilia, and Jacobus continued in mute attention, expecting farther wonders; and the looks of Euphronius expreſſed the ſatisfaction which he felt. You have given us, ſaid he to Sophron, a lively and juſt deſcription of the globe, its productions, and brute inhabitants: But man, who, by the ſuperiority of his mental powers, is the lord of the creation; and whoſe nature and character form the moſt intereſting and important objects of inquiry, has been overlooked in your ſurvey. Climate, ſoil, laws,

* Philoſoph. Tranſ. vol. LXIII. p. 261.

cuſtoms, food, and other accidental differences have produced an aſtoniſhing variety in the complexion, features, manners, and faculties of the human ſpecies. The moſt refined and poliſhed nations may be diſtinguiſhed from each other; and a river is ſometimes the only boundary between two ſavage tribes, who are as diſſimilar in the tincture of their ſkin, as in the diſpoſition of their minds. But all mankind have one common ſtructure; all are formed with the powers of reaſon, with the moral affections, and with a capacity for happineſs. The varieties amongſt the human race, enumerated by Linnæus and Buffon, are ſix. The firſt is found under the polar regions, and comprehends the Laplanders, the Eſquimaux Indians, the Samoeid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamtſchatka. The viſage of men, in theſe countries, is large and broad; the noſe flat and ſhort; the eyes of a yellowiſh brown, inclining to blackneſs; the cheek bones extremely high; the mouth large; the lips thick, and turned outwards; the voice

voice thin and ſqueaking; and the ſkin of a dark grey colour*. The people are ſhort in ſtature, the generality being about four feet high, and the talleſt not more than five. Ignorance, ſtupidity, and ſuperſtition are the mental characteriſtics of the inhabitants of theſe rigorous climates. For here

> Doze the groſs race. Nor ſprightly jeſt nor ſong,
> Nor tenderneſs they know, nor aught of life,
> Beyond the kindred bears that ſtalk without†.

The Tartar race, under which may be comprehended the Chineſe, and the Japaneſe, form the ſecond great variety in the human ſpecies. Their countenances are broad and wrinkled, even in youth; their noſes ſhort and flat; their eyes little, ſunk in the ſockets, and ſeveral inches aſunder; their cheek bones are high; their teeth of a large ſize, and ſeparate from each other; their complexions olive-coloured; and their hair black. Theſe nations, in gene-

* Krantz. Goldſmith's Hiſtory of the Earth.

† Thomſon's Seaſons.

ral, have no religion, no ſettled notions of morality, and no decency of behaviour. They are chiefly robbers; their wealth conſiſts in horſes; and their ſkill in the management of them.

The third variety of mankind is that of the ſouthern Aſiatics, or the inhabitants of India. Theſe are of a ſlender ſhape, have long ſtraight black hair, and generally Roman noſes. Their complexions are of an olive colour, and in ſome parts quite black. Theſe people are ſlothful, luxurious, ſubmiſſive, cowardly, and effeminate*.

----- The parent ſun himſelf
Seems o'er this world of ſlaves to tyrannize;
And, with oppreſſive ray, the roſeate bloom
Of beauty blaſting, gives the gloomy hue,
And feature groſs: or worſe, to ruthleſs deeds,
Mad jealouſy, blind rage, and fell revenge,
Their fervid ſpirit fires. Love dwells not there,
The ſoft regards, the tenderneſs of life,
The heart-ſhed tear, th' ineffable delight
Of ſweet humanity: theſe court the beam

* See Goldſmith's Hiſtory of the Earth.

Of

Of milder climes; in ſelfiſh fierce deſire,
And the wild fury of voluptuous ſenſe,
There loſt. The very brute creation there
This rage partakes and burns with horrid fire*.

The Negroes of Africa conſtitute the fourth ſtriking variety in the human ſpecies: But they differ widely from each other;—thoſe of Guinea, for inſtance, are extremely ugly, and have an inſupportably offenſive ſcent; whilſt thoſe of Moſambique are reckoned beautiful, and are untainted with any diſagreeable ſmell. The Negroes are, in general, of a black colour; and the downy ſoftneſs of the hair, which grows upon the ſkin, gives a ſmoothneſs to it, reſembling that of velvet. The hair of their heads is woolly, ſhort, and black; but their beards often turn grey, and ſometimes white. Their noſes are flat and ſhort, their lips thick and tumid, and their teeth of an ivory whiteneſs†.

The intellectual and moral powers of theſe wretched people are uncultivated;

* Thomſon's Summer.

† See Goldſmith's Hiſtory of the Earth.

and

and they are ſubject to the moſt barbarous deſpotiſm. The ſavage tyrants, who rule over them, make war upon each other for *human plunder*; and the wretched victims, bartered for ſpirituous liquors, or the wares of Birmingham and Mancheſter, are torn from their families, their friends, and their native land; and conſigned for life to miſery, toil, and bondage*. But how am I ſhocked to inform you, that this infernal commerce is carried on by the humane, the poliſhed, the chriſtian inhabitants of Europe; nay, even by Engliſhmen, whoſe anceſtors have bled in the cauſe of liberty, and whoſe breaſts ſtill glow with the ſame generous flame! I cannot give you a more ſtriking proof of the ideas of horror, which the captive Negroes entertain of the ſtate of ſervitude they are to undergo, than by relating the following incident from Dr.

* It appears, from the moſt accurate calculation, ſays Abbé Raynal, that a ſeventh part of the Blacks, imported from the coaſt of Guinea, die every year. Fourteen hundred thouſand unhappy beings, who are now in the European colonies, in the New World, are the unfortunate remains of nine millions of ſlaves, who have been conveyed thither.

Goldſmith.

Goldſmith. "A Guinea captain was, by ſtreſs of weather, driven into a certain harbour, with a lading of ſickly ſlaves, who took every opportunity to throw themſelves over-board, when brought upon deck for the benefit of freſh air. The captain perceiving, amongſt others, a female ſlave attempting to drown herſelf, pitched upon her as a proper example for the reſt. As he ſuppoſed that they did not know the terrors attending death, he ordered the woman to be tied with a rope under the arm-pits, and let down into the water. When the poor creature was thus plunged in, and about half way down, ſhe was heard to give a terrible ſhriek, which at firſt was aſcribed to her fears of drowning; but ſoon after the water appeared red around her, ſhe was drawn up, and it was found that a ſhark, which had followed the ſhip, had bitten her off from the middle*."

The

* The practice of domeſtic ſlavery prevailed in the moſt poliſhed ages of the Greeks and Romans, and had a very pernicious influence on the manners of thoſe nations. It is related that Vedius Pollio, in the

The native inhabitants of America make a fifth race of men. They are of a copper colour, have black, thick, ſtraight hair, flat noſes, high cheek bones, and ſmall eyes. They paint the body and face of various colours, and eradicate the hair of their beards and of other parts, as a deformity. Their limbs are not ſo large and robuſt, as thoſe of the Europeans. They endure hunger, thirſt, and pain with aſtoniſhing firmneſs and patience; and, though cruel to their enemies, they are kind and juſt to each other.

The Europeans may be conſidered as the laſt variety of the human kind. But it is unneceſſary to enumerate the perſonal marks which diſtinguiſh them, as every day affords you opportunities of making ſuch obſervations. I ſhall only ſuggeſt to you, that they enjoy ſingular advantages

the preſence of Auguſtus, ordered one of his ſlaves, who had committed a ſlight offence, to be cut in pieces, and thrown into the fiſh pond, to feed his fiſhes. But the emperor, with indignation, commanded him inſtantly to emancipate that ſlave, and all the others who belonged to him.

from

from the fairneſs of their complexions. The face of the African Black, or of the olive-coloured Aſiatic, is a very imperfect index of the mind, and preſerves the ſame ſettled ſhade in joy and ſorrow, confidence and ſhame, anger and deſpair, ſickneſs and health. The Engliſh are ſaid to be the faireſt of the Europeans; and we may therefore preſume, that their countenances beſt expreſs the variations of the paſſions, and the viciſſitudes of diſeaſe. But the intellectual and moral characteriſtics of the different nations, which compoſe this quarter of the globe, are of more importance to be known. Theſe, however, become gradually leſs diſcernible, as faſhion, learning, and commerce prevail more univerſally; and I ſhall leave them, as objects of your future inquiry.

Thus paſſed a winter evening by the fire-ſide of Euphronius, whoſe pleaſing, though anxious taſk it was,

To rear the tender thought;
To teach the young idea how to ſhoot;
To pour the freſh inſtruction o'er the mind;

To

To breathe th' enlivening ſpirit; and to fix
The generous purpoſe in the glowing breaſt *.

SISTERLY UNITY AND LOVE.

OBSERVE thoſe two hounds, that are coupled together, ſaid Euphronius to Lucy and Emilia, who were looking through the window. How they torment each other, by a diſagreement in their purſuits! One is for moving ſlowly, and the other vainly urges onward. The larger dog now ſees ſome object that tempts him on this ſide, and mark how he drags his companion along, who is exerting all his efforts to purſue a different rout! Thus they will continue all day at variance, pulling each other in oppoſite directions, when they might, by kind and mutual compliances, paſs on eaſily, merrily, and happily †.

* Thomſon's Seaſons.

† I am indebted to Mr. Dodſley for the ſubject; but not for the narration, or moral application of this fable.

Lucy

Lucy and Emilia concurred in cenſuring the folly and ill-nature of theſe dogs; and Euphronius expreſſed a tender wiſh, that he might never ſee any thing ſimilar in their behaviour to each other. Nature has linked you together, by the near equality of age; by your common relation to the moſt indulgent parents; by the endearing ties of ſiſterhood; and by all thoſe generous ſympathies, which have been foſtered in your boſoms, from your earlieſt infancy. Let theſe ſilken cords of mutual love continue to unite you, in the ſame purſuits. Suffer no allurements to draw you different ways; no contradictory paſſions to diſtract your friendſhip; nor any ſelfiſh views, or ſordid jealouſies to render thoſe bonds uneaſy and oppreſſive, which are now your ornament, your ſtrength, and higheſt happineſs.

AN APPEARANCE IN NATURE EXPLAINED, AND IMPROVED.

ONE morning, in the month of September, as Alexis was riding with Euphronius from Hart-Hill to Mancheſter, he

he noticed, with ſurpriſe, the ſudden diſperſion of a thick fog, which had obſcured every object around him. The ſun now ſhone in full ſplendour; and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn fields, and woodlands ſeemed to meet the eye with renewed beauty and luſtre. As ſoon as they were arrived in town, Euphronius took a glaſs of *clear* ſpring water, and threw into it a tea-ſpoonful of Salt. An *opacity* almoſt inſtantly enſued through the whole of it; but when the glaſs was placed near the fire, and gently agitated, the liquor quickly recovered its tranſparency. This experiment, ſaid Euphronius to his ſon, explains to you the phænomenon you lately obſerved. The watery vapours, floating in the atmoſphere, which formed the thick miſt we found ſo incommodious to us, were diſſolved by the air, as ſoon as the ſun had given ſufficient warmth and motion to its particles: And in the evening, the fog will again return, and the dews deſcend, from the abſence of that genial influence, which now diſſolves and renders

renders them inviſible. This glaſs of ſalt and water, which has been withdrawn from the fire, as it becomes colder, loſes, in the ſame manner its tranſparency. Does your amiable heart, my dear Alexis, ſuggeſt to you any other analogy? There are miſts of the mind, as well as of the atmoſphere; and the ſun of reaſon, like the great luminary of our ſyſtem, has the happy power of producing their diſperſion. Religion too offers her cheering *light*, when the ſoul is clouded with adverſity, and overſpread with gloom. A well-grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wiſdom, and goodneſs of the Deity, will diſpel every anxious thought; illuminate and extend into futurity our proſpects; and, by contraſting brightneſs with ſhades, will beautify the checkered landſcape of life.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joſeph more than all his children, becauſe he was the ſon of his old age; and he gave him a coat of many colours. But, when his brethren ſaw their father's partiality to him, they hated him, and would not ſpeak peaceably unto him. And Joſeph dreamed a dream, and he told it to his brethren. Behold, he ſaid, we were binding ſheaves in the field; and lo! my ſheaf aroſe and ſtood upright; and your ſheaves ſtood round about, and made obeiſance to my ſheaf. And his brethren ſaid unto him, Shalt thou indeed have dominion over us? And they hated him the more for his dreams, and for his words.

It happened that his brethren went to feed their father's flock in Dothan. And Joſeph went after his brethren; but, when they ſaw him afar off; they conſpired againſt him to ſlay him; and they ſaid one to another, We will tell our father that ſome

ſome evil beaſt hath devoured him. But Reuben wiſhed to deliver him out of their hands; and he ſaid, Let us not kill him, but caſt him into this pit, that is in the wilderneſs: And they followed his counſel, and caſt him into the pit, which then contained no water. A company of Iſhmaelites from Gilead paſſed by, at this time, with their camels, bearing ſpicery, balm, and myrrh, which they were carrying into Egypt. And Judah ſaid unto his brethren, Let us ſell Joſeph to the Iſhmaelites, and let not our hands be upon him, for he is our brother and our fleſh: And Joſeph was ſold for twenty pieces of ſilver. And his brethren killed a kid, and dipt his coat in the blood thereof: And they brought it unto their father, and ſaid, This have we found. And Jacob knew it; and believing that Joſeph was devoured by an evil beaſt, he rent his clothes, and put ſackcloth on his loins, and refuſed all comfort, ſaying, I will go down into the grave to my ſon, mourning. Thus wept his father for him. But Joſeph was carried into Egypt, and ſold to Potiphar, the captain of Pharaoh's

guard. And the Lord was with him, and proſpered him; and he found favour in the ſight of his maſter. But by the wickedneſs of Potiphar's wife, he was caſt into the priſon, where the king's priſoners were bound. Here alſo the Lord continued to ſhew him mercy, and gave him favour in the ſight of the keeper of the priſon. And all the priſoners were committed to his care; amongſt whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers. And Joſeph interpreted the dreams of the king's ſervants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joſeph thus ſhewed unto him. Behold there ſhall come ſeven years of great plenty, throughout all the land of Egypt: And there ſhall ariſe, after them, ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt, and the famine ſhall conſume the land.

And the king ſaid unto Joſeph, Foraſmuch as God hath ſhewn thee all this, thou

thou ſhalt be over mine houſe; and according to thy word ſhall all my people be ruled. And Joſeph gathered up all the food of the ſeven years, and laid up the food in ſtorehouſes. Then the ſeven years of dearth began to come, as Joſeph had foretold. But in all the land of Egypt there was bread; and people from all countries came unto Joſeph to buy corn, becauſe the famine was ſore in all the lands. Now, amongſt thoſe that came, were the ten ſons of Jacob, from the land of Canaan. And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly to them, ſaying, Ye are ſpies. And they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan; and behold the youngeſt is this day with our father, and one is not.

But Joſeph ſaid unto them, Ye ſhall not go forth hence, except your youngeſt brother come hither. Let one of your brethren be bound in priſon, and go ye to carry corn for the famine of your houſes,

and bring your youngeſt brother unto me. And their conſciences reproached them; and they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us. And they knew not that Joſeph underſtood them, for he ſpake unto them by an interpreter: And he turned himſelf about from them, and wept; and returned to them again, and communed with them; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them. And Jacob, their father, ſaid unto them, Me have ye bereaved of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin away alſo. But my ſon ſhall not go down with you; for his brother is dead, and he is left alone: If miſchief befal him in the way in which ye go, then ſhall ye bring down my grey hairs with ſorrow to the grave. But the famine continued ſore in the land;

and

and when they had eaten up the corn, which they had brought out of Egypt, Jacob ſaid unto them, Go again, and buy us food: And if it muſt be ſo, now take alſo your brother Benjamin, and ariſe and go unto the man. And they brought preſents unto Joſeph, and bowed themſelves to him to the earth. And he aſked them of their welfare; and ſaid, Is your father well? Is he alive? And he lifted up his eyes, and ſaw Benjamin his brother; and his bowels did yearn towards his brother; and he ſought where to weep, and he entered his chamber and wept there: and he waſhed his face, and went out, and refrained himſelf. Then he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks with food, as much as they can carry; and put my cup, the ſilver cup, into the ſack of Benjamin the youngeſt. And the ſteward did according to the word that Joſeph had ſpoken. As ſoon as the morning was light, the men were ſent away, they and their aſſes. But Joſeph commanded his ſteward to follow them, and to ſearch their ſacks, and to bring

them back. And when Judah and his brethren were returned into the city, Joſeph ſaid unto them, What deed is this that ye have done? The man, in whoſe hands the cup is found, ſhall be my ſervant; and as for you, get you in peace unto your father. But they ſaid, Our father will ſurely die, if he ſeeth that the lad is not with us; and we ſhall bring down the grey hairs of thy ſervant, our father, with ſorrow to the grave. Then Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me; and there ſtood no man with him, whilſt Joſeph made himſelf known unto his brethren. And he wept aloud, and ſaid unto his brethren, I am Joſeph; doth my father yet live? And his brethren could not anſwer him, for they were troubled at his preſence. And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: And he ſaid, I am Joſeph your brother, whom ye ſold into Egypt. Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither;

hither; for God did ſend me before you, to ſave your lives by a great deliverance. Haſte you, and go up to my father; and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord over all Egypt; come down unto me, tarry not. And thou ſhalt dwell in the land of Goſhen; and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt: And there will I nouriſh thee; for yet there are five years of famine; leſt thou, and thy houſehold, and all that thou haſt, come to poverty. And behold your eyes ſee, and the eyes of my brother Benjamin, that it is my mouth which ſpeaketh unto you. And you ſhall tell my father of all my glory in Egypt, and all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them; and after that, his brethren talked with him. And

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the fame thereof was heard in Pharaoh's houſe; and it pleaſed Pharaoh well, and his ſervants. And Pharaoh ſaid unto Joſeph, Invite hither thy father, and his houſehold; and I will give them the good of the land of Egypt; and they ſhall eat the fat of the land. And the ſpirit of Jacob was revived, when he heard theſe tidings; and he ſaid, my ſon is yet alive; I will go and ſee him, before I die. And he took his journey, with all that he had. And Joſeph made ready his chariot, and went up to meet Iſrael, his father, to Goſhen; and preſenting himſelf unto him, he fell on his neck, and wept on his neck for ſome time. And Joſeph placed his father, and his brethren; and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, as Pharaoh had commanded.

This intereſting ſtory contains a variety of affecting incidents; is related with the moſt beautiful ſimplicity; and furniſhes many important leſſons of inſtruction. It diſplays the miſchiefs of parental partiality; the fatal effects of envy, jealouſy, and diſcord

cord amongſt brethren; the bleſſings and honours with which virtue is rewarded; the amiableneſs of forgiving injuries; and the tender joys which flow from fraternal love, and filial piety. Different in other reſpects, as your lot may be from that of Joſeph, you have a father, my dear Alexis, who feels for you, all the affection which Iſrael felt, and who hopes he has a claim to the ſame generous return of gratitude. You have brothers and ſiſters, who are ſtrangers to hatred, who will cheriſh and return your love, and whoſe happineſs is inſeparable from yours: and you are under the protection and authority of that eternal Being, the God of Abraham, of Iſaac, and of Jacob, who ſees, approves, and will exalt the virtuous*.

GOOD-

* In relating the hiſtory of Joſeph, an incident, which reflects the higheſt honour on his character, has been omitted; becauſe to my younger readers it admits of no explanation, and might wound the native modeſty of thoſe, who are farther advanced in years. There is a delicacy and ſenſe of decency in the mind of an ingenuous youth, which ſhields him more powerfully from ſeduction, than the beſt

leſſons

GOOD-NATURED CREDULITY.

A CHALDEAN peaſant was conducting a goat to the city of Bagdat. He was mounted on an aſs; and the goat followed him, with a bell ſuſpended from his neck. "I ſhall ſell theſe animals," ſaid he to himſelf, "for thirty pieces of ſilver; and with "this money I can purchaſe a new turban, "and a rich veſtment of taffety, which I "will tie with a ſaſh of purple ſilk. The "young damſels will then ſmile more fa-"vourably upon me; and I ſhall be the "fineſt man at the Moſque." Whilſt the peaſant was thus anticipating, in idea, his future enjoyments, three artful rogues concerted a ſtratagem to plunder him of his preſent treaſures. As he moved ſlowly along, one of them ſlipped off the bell from the neck of the goat; and faſtening it, without being perceived, to the tail of the

leſſons of morality, or the brighteſt examples of ſelf-government. This tender ſhoot of vernal life is often injured by improper culture: it ſhrinks at the ſuggeſtion of every looſe idea, and is blaſted by their frequent and unſeaſonable repetition.

aſs,

aſs, carried away his booty. The man, riding upon the aſs and hearing the ſound of the bell, continued to muſe, without the leaſt ſuſpicion of the loſs which he had ſuſtained. Happening, however, a ſhort while afterwards, to turn about his head, he diſcovered, with grief and aſtoniſhment, that the animal was gone, which conſtituted ſo conſiderable a part of his riches: And he inquired, with the utmoſt anxiety, after his goat, of every traveller whom he met.

The ſecond rogue now accoſted him, and ſaid, "I have juſt ſeen, in yonder fields, a man in great haſte, dragging along with him a goat." The peaſant diſmounted with precipitation, and requeſted the obliging ſtranger to hold his aſs, that he might loſe no time in overtaking the thief. He inſtantly began the purſuit; and having traverſed, in vain, the courſe that was pointed out to him, he came back fatigued and breathleſs to the place from whence he ſet out; where he neither found his aſs, nor the deceitful informer, to whoſe care he

he had entruſted him. As he walked penſively onwards, overwhelmed with ſhame, vexation, and diſappointment, his attention was rouſed by the loud complaints and lamentations of a poor man, who ſat by the ſide of a well. He turned out of the way, to ſympathize with a brother in affliction; recounted his own misfortunes; and inquired the cauſe of that violent ſorrow, which ſeemed to oppreſs him. Alas! ſaid the poor man, in the moſt piteous tone of voice, as I was reſting here to drink, I dropped into the water a caſket full of diamonds, which I was employed to carry to the Caliph at Bagdat; and I ſhall be put to death, on the ſuſpicion of having ſecreted ſo valuable a treaſure. Why do not you jump into the well in ſearch of the caſket, cried the peaſant, aſtoniſhed at the ſtupidity of his new acquaintance? Becauſe it is deep, replied the man, and I can neither dive nor ſwim. But will you undertake this kind office for me, and I will reward you with thirty pieces of ſilver? The peaſant accepted the offer with exultation; and, whilſt he was putting off his caſſock, veſt,

and

and ſlippers, poured out his ſoul in thanks-givings to the holy prophet, for this providential ſuccour. But the moment he plunged into the water, in ſearch of the pretended caſket, the man (who was one of the three rogues that had concerted the plan of robbing him) ſeized upon his garments, and bore them off in ſecurity to his comrades.

Thus, through inattention, ſimplicity, and credulity, was the unfortunate Chaldean duped of all his little poſſeſſions; and he haſtened back to his cottage, with no other covering for his nakedneſs, than a tattered garment which he borrowed on the road*.

AN EASY AND INSTRUCTIVE EXPERIMENT.

IT was a clear froſty day: The ſun ſhone bright, and the ground was covered with ſnow, when Euphronius invited

* The ſtory is ſaid to have been written by an Arabian author: But I have taken the liberty of deviating from the original, and of making additions to it.

Alexis,

Alexis, Lucy, Emilia, and Jacobus to aſſiſt him in a little experiment, which he thought would contribute to their inſtruction and amuſement. He took four pieces of woollen cloth, equal in dimenſions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: And having choſen a proper ſituation, he laid them all, very near each other, on the ſurface of the ſnow. In a few hours, the black piece of cloth had ſunk conſiderably below the ſurface; the blue almoſt as much; the brown a little; but the white remained preciſely in its poſition*.

Obſerve, ſaid Euphronius, how varied is the influence of the ſun's rays on different colours! They are abſorbed, and retained by the *black*; and in the piece of cloth before us, they have produced ſuch a ſtrong and durable heat, as to melt the ſnow underneath. Their effect on *blue* is nearly ſimilar; but they ſeem not

* See Franklin's Obſervations.

to

to penetrate the *white:* And the piece of that colour, by having no warmth communicated to it, ſtill continues on the ſurface of the ſnow.

This little experiment teaches you, Emilia, that white hats will afford the beſt defence to your complexion; but that they ſhould have dark linings, to abſorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that clothes of a light colour are beſt adapted to ſummer, and to hot climates; that black ſubſtances acquire heat ſooner, and retain it longer than any other; and that fruit walls, drying ſtoves, &c. ſhould be painted black. Other inferences I ſhall leave to you the pleaſure of diſcovering. Allow me only to remind you, that knowledge and virtue may be juſtly compared to rays of light; and that it is my warmeſt wiſh, and higheſt ambition, that your heart and underſtanding may unite the qualities of the two oppoſite colours you have been contemplating. May your mind be quick in the reception, and ſteady in

the retention of every good impreſſion! And may the luſtre of your endowments be reflected on your brothers, ſiſters, and friends!

THE DOG.

My dog, the truſtieſt of his kind,
With gratitude inflames my mind;
I mark his true, his faithful way,
And in my ſervice, copy Tray.

GAY'S FABLES.

A WATER ſpaniel, belonging to a neighbour, was a frequent, and always a moſt welcome gueſt in the family of Euphronius. Her placid looks, gentle manners, and aſſiduity to pleaſe, rendered her equally the favourite of the ſervants, and of the children. It happened that there was a general alarm concerning mad dogs in Mancheſter; and to guard againſt danger, Sylvia was cloſely confined to her kennel. A week elapſed, without a ſingle viſit from her; no one knew the cauſe of her abſence, and all lamented it. She at length

length returned; the children flocked with joy and eagerneſs around her; but they beheld her trembling, feeble, and emaciated. She crawled over the kitchen floor; looked wiſtfully at Emilia; then at Jacobus; then at Lucy: Advancing a ſtep forwards, ſhe licked the hand of Alexis, which was ſtretched forth to ſtroke her; and expired at his feet, without a groan. The children at firſt ſtood ſilent, and motionleſs; a guſh of tears ſucceeded; and Euphronius, though pleaſed with the ſenſibility they ſhewed, thought it neceſſary to ſoften the impreſſion which this affecting incident produced. He endeavoured to withdraw their attention from Sylvia, by deſcribing the qualities, and relating the hiſtory of the ſpecies at large. I am not ſurpriſed, ſaid he, that you ſhould lament the loſs of an animal, whom nature ſeems to have peculiarly formed, to be the favourite and friend of man. The beauty of his ſhape, his ſtrength, agility, ſwiftneſs, courage, generoſity, fidelity, and gratitude, command our attachment, and give him the juſteſt claim to our care and protection.

In obedience and docility, he ſurpaſſes every other quadruped; and ſo perfectly is he domeſticated, that Mr. Buffon obſerves, he aſſimilates his character to that of the family in which he lives. Amongſt the proud he is diſdainful, and churliſh amongſt clowns.

In Congo, Angola, and in South America, where dogs are found wild, they unite in packs, and attack the fierceſt animals of the foreſt. On the ſouthern coaſt of Africa, it is ſaid, there are dogs that neither bark nor bite; and their fleſh is highly valued by the Negroes*. The fleſh of this animal is alſo conſidered as a dainty by the Chineſe, and public ſhambles are erected for the ſale of it. In Canton particularly, there is a ſtreet appropriated to that purpoſe; and, what is very extraordinary, whenever a dog butcher appears, all the dogs in the place purſue him in full cry. They know their enemy, and perſecute him as far as they are able†.

* See Brookes's Natural Hiſtory.

† See Goldſmith's Hiſtory of the Earth.

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The influence of climate, and the efforts of art, have produced many varieties in the breed of dogs. The Britiſh maſtiffs were ſo famous among the Romans, that their emperors, appointed an officer in this iſland, to train them for the combats of the Amphitheatre. Three of theſe were eſteemed a match for a bear, and four for a lion. But an experiment was made in the Tower, by king James the Firſt, from which it appeared that three maſtiffs conquered this noble animal. Two of them were diſabled in the conflict; but the third forced the lion to ſeek his ſafety by flight*. The Britiſh maſtiffs were alſo educated for war, and were employed by the Gauls in their battles, as we learn from Strabo†. Linnæus has delivered, in the following terms, the natural hiſtory of the dog.

This animal eats fleſh, and farinaceous vegetables; but not greens. His ſtomach

* See Stowe's Annals; Pennant's Zoology; Camden's Britannia.

† Lib. IV.

digeſts bones: He uſes the tops of graſs as a vomit; and laps his drink with his tongue: His ſcent is moſt exquiſite, when his noſe is moiſt: He treads lightly on his toes; ſcarcely ever ſweats; but when hot, lolls out his tongue. He generally walks round the place on which he intends to lie down. His ſenſe of hearing is very quick when aſleep: He dreams. The female goes with young ſixty-three days; and commonly brings from four to eight puppies at a birth. The male puppies reſemble the dog; the female, the bitch. He is the moſt faithful of all animals; is very docible; hates ſtrange dogs; ſnaps at a ſtone which is thrown at him; howls at certain muſical notes; and barks at ſtrangers. This quadruped is rejected by the Mahometans.

RESPECT AND DEFERENCE DUE TO THE AGED.

AN aged citizen of Athens coming late into the public theatre of that city, ſo celebrated for arts and learning, found the

the place crowded with company, and every ſeat engaged. Though the ſpectators were his countrymen, and moſt of them young perſons, no one had the politeneſs or humanity to make room for him. But when he paſſed into the part which was allotted to the Lacedemonian ambaſſadors, and their attendants, they all roſe up, and accommodated the old gentleman with the beſt, and moſt honourable ſeat amongſt them. The whole company were equally ſurpriſed, and delighted with this inſtance of urbanity; and expreſſed their approbation by loud plaudits. *The Athenians perfectly well underſtand the rules of good manners*; ſaid one of the ambaſſadors, in return for this compliment; *but the Lacedemonians practiſe them.*

CICERO.

GAMING*.

THAT the love of gaming has its foundation in avarice, is an undoubted truth; but it proceeds from a ſpecies of covetouſneſs, differing from every other. Salluſt, in his character of Cataline, has given us an exact definition of it: *Alieni appetens, ſui profuſus*; *Profuſe of his own, greedy of the property of another.* The deſtructive conſequences of this vice will be evinced, by the melancholy hiſtory of Lyſander. This unfortunate youth was the only ſon of Hortenſius, a gentleman of large fortune; who with a paternal eye watched over his education; and ſuffered no means to be neglected, which might promote his future uſefulneſs, honour, or happineſs. Under ſuch tuition, he grew up, improving in every amiable accompliſhment. His perſon was graceful; and his

* This is a juvenile production, written when the author was at ſchool.

coun-

countenance the picture of his ſoul, lively, ſweet, and penetrating. By his own application, and the aſſiſtance of ſuitable preceptors, he was maſter of the whole circle of ſciences; and nothing was now wanting, to form the complete gentleman, but travelling. The tour of Europe was therefore reſolved upon, and a proper perſon provided to attend him. Lyſander and his tutor accordingly ſet out. I paſs over, in ſilence, the ſad parting of the good old gentleman and his beloved ſon. The ſcene may be conceived, but cannot be expreſſed. Our travellers directed their courſe to France; and croſſed the ſea at Dover, with an intention to pay their firſt viſit to Paris. Here Lyſander had difficulties to ſurmount, of which he was little appriſed: He had been bred in ſhades and ſolitude, and had no idea of the active ſcenes of life. It is eaſy to imagine, therefore, his ſurpriſe at being tranſported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that reſorted to the public walks. He launched into

into pleaſures; and was enabled to commit a thouſand extravagances, by the ample ſupplies of money, which a fond father allowed him. In vain his tutor repreſented to him the imprudence of his conduct: Captivated with the novelty of every thing around him, he was deaf to all his remonſtrances. He engaged in an intrigue with a woman of the moſt infamous character; who, in a ſhort time, reduced him to the neceſſity of making freſh demands upon his father. The indulgent Hortenſius, with a few reprimands for his profuſion, and admonitions to œconomy, remitted him conſiderable ſums. But theſe were not ſufficient to ſatisfy an avaricious miſtreſs; and aſhamed to expoſe himſelf again to his father, he had recourſe to fortune. He daily frequented the gaming tables; and elated with a trifling ſucceſs at the beginning, gave up every other pleaſure for that of rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an eaſy prey to their artifice and deſigns. His father heard of his conduct with inexpreſſible

ble ſorrow. He inſtantly recalled him home; but alas! the return to his native country did not reſtore him to his native diſpoſitions. The love of learning, generoſity, humanity, and every noble principle were ſuppreſſed; and in their place, the moſt deteſtable avarice had taken root. The reproofs of a father, ſo affectionate as Hortenſius, were too gentle to reclaim one confirmed in vicious habits. He ſtill purſued the ſame unhappy courſe; and at length, by his diſſolute behaviour, put an end to the life of the tendereſt of parents. The death of Hortenſius had at firſt a happy effect upon the mind of Lyſander; and by recalling him to a ſenſe of reflection, gave ſome room to hope for reformation. To confirm the good reſolutions he had formed, his friends urged him to marry. The propoſal not being diſagreeable to him, he paid his addreſſes to Aſpaſia; a lady poſſeſſed of beauty, virtue, and the ſweeteſt diſpoſitions. So many charms could not but impreſs a heart, which filial grief had already in ſome meaſure ſoftened. He loved and married her; and, by her

prudent

prudent conduct, was prevailed upon to give up all the former aſſociates of his favourite vice. Two years paſſed in this happy manner; during which time, Aſpaſia bleſſed him with a ſon. The little darling had united in him all *the father's luſtre, and the mother's grace.* Lyſander often viewed him with ſtreaming eyes of tenderneſs; and he would ſometimes cry out, "Only, "my ſon, avoid thy father's ſteps, and "every felicity will attend thee." About this time, it happened that ſome buſineſs of importance required his preſence in London. There he unfortunately met with the baſe wretches who had been his old acquaintance: And his too eaſy temper complying with their ſolicitations, again he plunged into the abyſs of vice and folly. Aſpaſia, wondering at the long abſence of her huſband, began to entertain the moſt uneaſy apprehenſions for him. She wrote him a tender and endearing letter; but no anſwer was returned. Full of terror and anxiety, ſhe went in perſon to inquire after her Lyſander. Long was it before ſhe heard the leaſt tidings of him. At length,

by

by accident, finding his lodgings, ſhe flew to his chamber, with the moſt impatient joy, to embrace a long loſt huſband. But ah! who can paint the agony ſhe felt, at the ſight of Lyſander weltering in his gore, with a piſtol clenched in his hand! That very morning, he had put an end to his wretched being. A paper was found upon the table, of his own hand writing, which imported that he had entirely ruined himſelf, and a moſt amiable wife and child; and that life was inſupportable to him.

RIVALSHIP WITHOUT ENMITY; EMULATION WITHOUT ENVY.

DEMOSTHENES, a celebrated Grecian orator, was born at Athens, near four hundred years before the Chriſtian æra. He was remarkable for the ſimplicity and energy of his eloquence. It is ſaid that he copied the Hiſtory of Thucydides no leſs than eight times, to acquire a nervous

nervous and majeſtic diction; and that his thirſt after knowledge was ſo great, as to lead him to purſue his ſtudies in a ſubterranean apartment, that he might be free from noiſe, diſturbance, or interruption.

Æſchines was alſo an eminent orator of Greece, and cotemporary with Demoſthenes. He preferred an indictment againſt Cteſiphon, as a pretext for the accuſation of his rival Demoſthenes. A day was appointed for the trial; and no cauſe ever excited ſuch general curioſity, or was conducted with greater pomp and ſolemnity. People aſſembled from every part of Greece, to be ſpectators of the conteſt between theſe two great maſters of rhetoric. The inclinations of the citizens were favourable to Æſchines; but ſuch was the prevailing eloquence of his antagoniſt, that he loſt his cauſe, and was ſentenced to baniſhment. He retired to the iſland of Rhodes; where he eſtabliſhed a ſchool of oratory, which continued to flouriſh many centuries afterwards. He commenced his lectures with the oration which he had delivered

juſt

juſt before his exile; and it was highly applauded by the audience. But when he recited the anſwer of Demoſthenes, his hearers redoubled their expreſſions of admiration. Æſchines, ſo far from feeling any emotions of envy at this ſecond triumph of his rival, cried out with rapture, *How great, my friends, would have been your tranſport, had you heard Demoſthenes himſelf deliver this oration, with thoſe invincible powers of elocution, for which he is ſo juſtly and univerſally celebrated!*

When Æſchines was condemned to baniſhment, Demoſthenes exulted not in the victory that he had obtained; but followed his rival to the ſhip in which he was to embark, and conſtrained him to accept of a ſum of money, to defray the expences of his voyage, and to procure for him an eaſy ſettlement at Rhodes. Impreſſed with this affecting inſtance of generoſity, the exiled orator with admiration exclaimed, *How deeply muſt I regret the loſs of a country, in which I have received ſuch liberal aſſiſtance, from a profeſſed enemy, as I cannot expect, even*

even from a friend, in any other part of the world!

CICERO.

VIRTUOUS FRIENDSHIP EXTENDS BEYOND THE GRAVE.

EMILIA had been ſlightly indiſpoſed ſeveral days; but not in ſuch a manner as to confine her from the cheerful ſociety of her brothers and ſiſters. Whilſt ſhe was ſtanding in the midſt of them, a fainting fit ſuddenly overpowered her; and ſhe fell down, as it were lifeleſs, on the floor. She was ſoon recovered, by the tender offices of Sophronia; but the affecting image of death, which the children had ſeen, continued for ſome time to impreſs their minds with ſorrow and terror. Alexis, in the evening, accompanied his father into the fields. The path, which they purſued, led them to the banks of the Irwell; where they ſtopped to contemplate its winding ſtream and checkered ſides. The ſtump of a tree, overſhadowed by a neighbouring oak,

oak, afforded them a comfortable ſeat; and Euphronius began to expatiate on the wiſdom and goodneſs of Providence, in watering the earth with rivers, which flow into the ſea, and are again returned in fertilizing ſhowers. Alexis made no reply; and Euphronius, obſerving that he was loſt in thought, inquired what ſubject ſo deeply engaged his attention. The youth ſaid, with a ſigh, I have been early taught to ſee, admire, and reverence the Deity, in all his works; but more particularly in the ſtructure of man; in his preſent enjoyments, and future expectations. The moral affections, you have cultivated in my heart with aſſiduous care; and I have fondly believed that the exerciſe of them will conſtitute my chief felicity through all eternity. Oh! that the pleaſing deluſion had been ſtill continued! This morning I was ſhocked with the apparent death of my beloved Emilia; but it was ſome conſolation to my mind, that we ſhould hereafter meet again; renew our fond regard; and for ever live together in the ſame endearing connection which now ſubſiſts between

us. In this hope, it ſeems, I was miſerably miſtaken. A learned divine, whoſe works I have juſt been reading, aſſerts with confidence, that in heaven, the virtuous of all ages, paſt, preſent, and to come, will dwell together, as in one univerſal family, without perſonal partialities or diſtinction.

The doctrine, I truſt, is falſe, replied Euphronius with ſome emotion; for heaven, methinks, would not be ſuch to me, if it were true. But I correct myſelf, Alexis: On a ſubject of ſuch uncertainty, we ſhould ſpeak with an awful reliance on that great Being, who perfectly knows our frame, and what will beſt promote our happineſs. With ſuch ſentiments of reverence let us purſue the intereſting theme; and inquire whether reaſon and revelation do not juſtify the hope, that we ſhall hereafter be united to our virtuous relations and friends; and enjoy, with increaſing delight, all thoſe tender attachments, which, in the preſent ſtate, ſweeten both ſocial and domeſtic life.

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One of the ſtrongeſt arguments for the future exiſtence of the ſoul, derived from the light of nature, is the dread which we feel of annihilation, and our ardent deſires after immortality. Have we not the like anxiety to be again reſtored, in happier regions, to thoſe whom, in this world, we have known, eſteemed, and loved? The human underſtanding ſeems to be formed for *endleſs* improvement. The faculty of *comprehenſion* is daily enlarged, till the animal machine, having acquired its full vigour, ſuffers the gradual decays of age: And as the Deity hath created nothing in vain, *capacity* may be ſuppoſed to imply *attainment*, in ſome other ſtage of our exiſtence.

But ſhall we grant to our *intellectual*, a privilege which we deny to our *moral* powers; or exclude from future growth and cultivation, the nobleſt and moſt important endowments of the mind? The principle of benevolence is neither inconſiſtent with the partialities of friendſhip, nor with the endearments of family love; but ra-

ther originates from them, like circles on the water, widening as they flow from one common centre. Nor will the filial, parental, or fraternal charities damp the fervour of our piety to the FATHER of the univerſe; or abate our gratitude to the great Bond of our union, and the Author of our deareſt enjoyments. The preſent life is only the commencement of thoſe improvements in knowledge and goodneſs, which we ſhall progreſſively make through all eternity. And as our kindred and friends are, in a peculiar manner, the companions of our journey here, and the objects of our moſt virtuous affections; is it not probable that they will continue to be ſuch hereafter; and that we ſhall not only find them our *crown of rejoicing*, but that it will be our divineſt pleaſure to promote the advancement of each other in piety, glory, and felicity? The Scriptures ſpeak not explicitly concerning this intereſting point; but there are a variety of paſſages in the New Teſtament, which evidently imply, that good men "will be happy hereafter, "in the ſame ſeats of joy; will live under

"the

" the ſame perfect government; and be " members of the ſame heavenly ſociety. " Will not then our neareſt relations be " acceſſible to us? And if acceſſible, ſhall " we not fly to them, and mingle our " hearts and ſouls again?"

" The Theſſalonians, a little before St. " Paul wrote his firſt Epiſtle to them, had " loſt ſome of their friends by death. In " theſe circumſtances he exhorts them not " to *ſorrow like others who had no hope*; " becauſe they might conclude certainly " from the death and reſurrection of Jeſus, " that thoſe who *had ſlept in him, God* " *would hereafter bring with him.* He tells " them *by the word of the Lord*, or as from " immediate revelation, that a period was " coming, when Chriſt would deſcend " from heaven *with a ſhout; with the* " *voice of the arch-angel, and with the trump* " *of God*; and when the friends they had " loſt ſhould be raiſed from the dead, and " together with themſelves, *ſhould be caught* " *up to meet the Lord in the air, and to live* " *for ever with him.* But what I have in

"view, is more distinctly asserted in the "second chapter of this Epistle, ver. 19. "*For what is our hope, our joy, our crown "of rejoicing? Are not even ye in the pre-"sence of our Lord Jesus at his coming?* "It is most plainly implied in these words, "that the Apostle expected to see and "know again his Thessalonian converts, "at Christ's second coming. The same "remark may be made on his words to "the Corinthians. *Knowing that he, who "raised up the Lord Jesus, shall raise us up "also by Jesus, and present us with you. As "you have acknowledged us in part, that we "are your rejoicing, even so ye also are ours "in the day of the Lord Jesus**."

Thus it appears, that the pleasing idea of a re-union with our virtuous relations and friends, in the future life, is agreeable to the natural expectations of mankind; necessary to the exercise of our most distinguished moral powers; and favourable to every sentiment of gratitude, devotion,

* See Price's Dissertations on Providence, Prayer, &c. p. 233.

and

and piety. Revelation ſeems, alſo, to confirm what reaſon ſo much approves; and I hope, my dear Alexis, your mind is now no longer diſquieted with deſpondency or fear. Indulge the generous affections of your heart; cheriſh the filial and fraternal love with which it glows; cultivate the valuable friendſhips you have formed; and be aſſured that what conſtitutes your preſent, will heighten your future felicity. But remember that your union in the heavenly world, can only be with the worthy and the good, and be cautious to form no cloſe attachments, but ſuch as will merit perpetuity. If death ſnatch from you a beloved friend, whilſt you lament the loſs, *ſorrow not as one without hope* or conſolation. The ſeparation, however painful, will be but for a ſeaſon; and you will have a kindred ſpirit in the regions of bliſs, to welcome your arrival there, and to conduct you into the glorious preſence of the Sovereign of the univerſe.

O! præclarum diem, ſays Cicero, *cum ad illud divinum animorum concilium cœtumque*

proficiſcar; cumque ex hac turba, et colluvione diſcedam! proficiſcar enim ad Catonem meum, quo nemo vir melior natus eſt, nemo pietate præſtantior! Cic. de Senectute.

WARMTH IN ARGUMENT.

LORD Shafteſbury, I remember, in his characteriſtics, relates the ſtory of a clown, who was preſent at the debates of the Doctors in the Univerſity of Oxford. Though he was equally a ſtranger to the ſubjects and the language, he ſeemed to liſten with great attention, and to receive much pleaſure from them. A gentleman commoner, who ſtood near him, and obſerved the emotions expreſſed in his countenance, inquired what amuſement he could find in hearing ſuch diſputes, ſince it was impoſſible that he ſhould even know to which ſide the victory inclined. *Sir,* replied the clown, *I am not ſuch a fool as you imagine me to be; for I can eaſily ſee who is firſt put into a paſſion.* Common ſenſe dictated this obſervation to the

the country man, that he who was ſuperior in argument, would maintain his compoſure of mind; whilſt his antagoniſt would naturally become violent and angry, becauſe unable to ſupport his cauſe by the force of reaſon.

HABITS OF SENSUALITY MAY BE FORMED IN EARLY YOUTH.

FLORIO and Alonzo were ſchool-fellows, and inſeparable companions at Eton. They were both profuſely ſupplied with money, by their too indulgent parents; and they ſpent it, not in the purſuit of active diverſions, in the purchaſe of books, or in the offices of humanity, but in cakes, tarts, and ſweet-meats. With theſe they continually glutted themſelves; and as the head is always ſtupified when the ſtomach is overloaded, they were the greateſt dunces in the ſchool. Florio, whoſe powers of digeſtion were much feebler than thoſe of his friend, became pale and emaciated as he grew in ſtature. His appetite was nice and delicate; and he loathed every kind

kind of food, but ſuch as afforded the moſt ſavoury and exquiſite reliſh. I have ſeen him riſe from a good dinner, without eating a ſingle morſel, becauſe the meat was plainly dreſſed, and the ſauces had no poignancy. Thus he often ſtarved in the midſt of plenty; and loſt the only enjoyment, which life was capable of affording to his vitiated taſte. His fortune was ſoon expended in the gratification of his palate; and he was reduced to practiſe the meaneſt arts, to obtain ſupplies for freſh indulgences. He has been known to purchaſe an Ortolan with the guinea which he begged as charity; and to give for a diſh of green peaſe a much larger ſum, with which he was entruſted for the relief of a friend in diſtreſs*.

Alonzo, whoſe ſtrength of conſtitution converted into nouriſhment the unwholeſome paſtry which he ſo greedily devoured, became luſty, and corpulent; but his complexion was wan, his fleſh bloated, and

* This fact is related of the late Theophilus Cibber.

his

his belly unnaturally ſwoln. His appetite was rather voracious than nice; and he conſumed as much food at one meal, as would have ſufficed, with temperance, for three. He died of an apoplexy, at the age of thirty; having gorged himſelf with ſuch quantities of meat, at a public entertainment, as occaſioned a ſudden ceſſation of the animal and vital functions.

Senſuality is a vice which contaminates the body, depreſſes the underſtanding, deadens the moral feelings of the heart, and degrades the human ſpecies from the exalted rank which they hold in the creation*. It is ſhocking to read the examples of it, which both ancient and modern hiſtory afford: And as the Spartans uſed to make their ſlaves drunk, to diſplay to their children the folly and odiouſneſs of intemperance; I ſhall recite a few in-

* ------ Vides ut pallidus omnis
Coenâ deſurgat dubiâ? quin corpus onuſtum
Heſternis Vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ.
Hor. Sat. II. lib. II. ver. 76.

ſtances

ſtances of extravagance in eating, as the beſt leſſons of moderation and abſtinence.

Lucullus, a Roman general, kept the moſt magnificent table; and was ſerved in the ſame ſumptuous manner, even when no gueſts were invited. His ſteward, one day, made an apology for the dinner, which was leſs ſplendid than uſual; and hoped it would be excuſed, as there was no company. "Did you not know," ſaid the epicure, "that Lucullus was to eat with Lucullus to-day?" Cicero and Pompey had heard much of his mode of living; and they were determined to ſurpriſe him, by going, without notice, to partake of his entertainment. He ordered the dinner to be ſerved in the hall of Apollo; and it was prepared in ſo ſhort a time, and with ſo much opulence, as aſtoniſhed his viſitors. The hall of Apollo was a private direction, underſtood by the cooks to imply, that the feaſt ſhould amount to near twelve hundred pounds ſterling*.

* Plut. in Lucullo. —— Dr. Arbuthnot eſtimates the expence at £1614 : 11 : 8.

Mark

Mark Anthony paſſed his time in revels and entertainments, whilſt he was with Cleopatra in Egypt. A young Greek, then proſecuting the ſtudy of phyſic at Alexandria, had the curioſity to go into his kitchen, where he ſaw eight wild boars roaſting, at the ſame time, before the fire. He inquired what number of gueſts were to be at ſupper. Not more than ten, ſaid an officer, ſmiling; but it is neceſſary that every part of the animal ſhould be brought to the table in exquiſite perfection*.

Clodius Æſopus, the moſt famous Tragedian that ever appeared on the Roman ſtage, and who acquired a princely fortune by his profeſſion as an actor, had one diſh which coſt ſix thouſand ſeſtertia; that is, four thouſand eight hundred pounds ſterling†. It conſiſted of the choiceſt and deareſt ſinging birds, brought perhaps from the moſt diſtant provinces of the empire.

* Plut.

† See Plin. L. X. C. 60. Arbuthnot on Coins, p. 133.

The

The name of Sir Iſaac Newton is not, at this time, more famous amongſt Philoſophers, than that of Apicius was formerly with the Roman Epicures. The Capital of the World, had the honour of giving birth, at different periods of time, to three of this denomination; who were all celebrated for their gluttony. The one, who was moſt eminent, lived under the reigns of Auguſtus and Tiberius, and read public lectures on the art of ſenſuality. He was the inventor of a cake which was called by his name; and he wrote an elaborate Treatiſe on the methods of ſtimulating the appetite, *de gulæ irritamentis*. Hiſtorians of credit aſſert, that he ſailed from Minturnæ, in Campania, to Africa, with no other view than to taſte of a ſpecies of oyſters, reported to be much larger, and more delicious than any on the coaſt of Italy; but that finding he had received falſe information, he returned immediately, without condeſcending, and probably without feeling the leaſt curioſity to go on ſhore. After ſquandering immenſe ſums of money

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in the moſt ſhameful luxury*, he poiſoned himſelf, from an apprehenſion of being ſtarved, though he had a very ample fortune remaining.

The emperor Heliogabalus, that monſter of cruelty and beſtiality, is ſaid to have had the brains of ſeveral hundred oſtriches dreſſed for one diſh†. But it is painful to relate

* £807. 291 : 13 : 4, according to Dr. Arbuthnot's calculation.

† Senſuality ſeems to be a weed which ſprings up in every ſoil; and has been diſcovered where opulence and the arts of luxury are little known, and where we ſhould expect to meet only with the ſimplicity of nature. The following paſſage, from Mr. Forſter's Voyage to the South Seas, will evince the truth of this obſervation, and exhibit a new mode of Epicuriſm.

"Our walk continued along the ſhore (of Otaheite) "beyond another morai, much like the firſt, to a "neat houſe, where a very fat man, who ſeemed to "be a chief of the diſtrict, was lolling on his "wooden pillow. Before him, two ſervants were "preparing his deſert, by beating up with water "ſome bread fruit and bananas, in a large wooden "bowl, and mixing with it a quantity of the fer-"mented ſour paſte of bread fruit called mahei. "The conſiſtence of this mixture was ſuch, that it "could

relate ſuch inſtances of depravity. The mind ſickens at the contemplation of rational and immortal beings, ſunk ſo low in the ſcale of animated nature: And it ſeems almoſt neceſſary to vindicate the honour of our ſpecies, by placing in contraſt a few oppoſite examples.

Timotheus, an Athenian commander of the moſt diſtinguiſhed reputation, was invited to ſup with Plato. The Philoſopher entertained him with a decent, but frugal repaſt; ſeaſoned, however, with ſuch cheerful and inſtructive converſation, as made the general highly delighted with

" could not properly be called a drink; and the in-
" ſtrument, with which they made it, was a peſtle of
" a black poliſhed ſtone, which appeared to be a
" kind of biſaltes. While this was doing, a woman,
" who ſat near him, crammed down his throat, by
" handfuls, the remains of a large baked fiſh, and
" ſeveral bread fruits, which he ſwallowed with a
" voracious appetite. His countenance was the
" picture of phlegmatic inſenſibility, and ſeemed
" to witneſs that all his thoughts centered in the
" care of his paunch. He ſcarce deigned to look
" at us; and a few monoſyllables, which he uttered,
" were only directed to remind his ſeeders of their
" duty, when we attracted their attention."

his

his reception. When he met Plato, the ſucceeding day, in the city, he accoſted him in a moſt friendly manner, and thanked him for the peculiar entertainment which he had enjoyed. "For your feaſt," ſaid he, "was not only grateful whilſt it laſted, "but has left a reliſh which continues to "this moment*."

Socrates uſed to ſay, that he *ate to live*, and left to others the ſenſual ſatisfaction of *living only to eat*. Having invited a company of friends to ſupper, his wife Xantippe was aſhamed of the humble fare provided for them. "Be not anxious on "that account," ſaid Socrates; "for if my "viſitors be men of temperance and un- "derſtanding, they will be well ſatisfied; "and if they be of an oppoſite character, "they deſerve no indulgence†."

When Ageſilaus, king of Sparta, was preſented by the Thaſians with a large quantity of the moſt delicious eatables, and

* Cicero. † Plutarch.

coſtly liquors, he directed the whole to be diſtributed amongſt the ſlaves, who ſerved in the camp. The Thaſians, with the utmoſt ſurpriſe, demanded the reaſon of his conduct; and he nobly replied, *It is beneath the character of men of probity and courage to provoke and corrupt their appetites with dainties. Such delicacies are fit only for ſlaves, who aſpire to no higher pleaſures than thoſe of eating and drinking; and to them I have therefore diſpenſed your preſents*.*

Alexander, in the prime of life, and in the midſt of victories, behaved on a ſimilar occaſion with equal wiſdom and magnanimity. For when Ada, Queen of Caria, ſent him meats dreſſed in the moſt exquiſite manner, and ſkilful cooks of every kind; he informed her that theſe favours were of little value to him, ſince his governor, Leonidas, had long ſince furniſhed him with two of the beſt miniſters to his appetite, temperance and exerciſe.

* Plut.

I ſhall

I ſhall conclude this article with the following paſſage from Petrarch, a celebrated Italian poet, whoſe ſociety was courted by men of the higheſt rank; and who, notwithſtanding he had free acceſs to the luxurious tables of Biſhops, Cardinals, Princes, and Popes, thus expreſſes himſelf concerning the *pleaſures* of *eating*. "I "prefer the moſt ſimple meats, prepared "without art or labour; and think that no "cheer is more delicious than the fruits "and herbs of my garden. I always ap-"proved a taſte conformable to nature. "Not that I diſlike a good repaſt now and "then; but it ſhould come very rarely. "Among the Romans, before the conqueſt "of Aſia, the cook was the vileſt of ſlaves: "Would to God they had never conquer-"ed that part of the world, which ſubdued "them by its ſoftneſs and luxury!"

THE GLUTTON.

THE Glutton is an animal of the Weaſel kind, and is ſo called from his voracious appetite. He is found in the

northern parts of Europe, Aſia, and America; and is uſually about three feet long, and a foot and a half high. His body is long, his legs ſhort; and he takes his prey by ſurpriſe, and not by purſuit. He climbs a tree, and lurks amongſt the thick branches of it, until a deer, or ſome other large animal paſſes underneath, upon whoſe back he impetuouſly caſts himſelf; and remaining there firm and unſhaken, by the ſtrength and ſharpneſs of his claws, he eats the neck, and digs a paſſage to the great blood veſſels which lie in that part. The affrighted and agonizing deer flies in vain. His inſatiable foe continues to feaſt upon him; and when he drops, leaves him not till he has conſumed the whole carcaſe. When the ſtomach of the glutton has been thus gorged, he lies torpid ſeveral days; then awakes again to aſcend ſome neighbouring tree, in queſt of another adventure.

The ſkin of this animal is covered with a fur, which is highly valued for its beauty and luſtre.

THE

THE ASS.

THE Duke of Bridgewater's Canal terminates about a quarter of a mile from Mancheſter. One branch of it communicates with Liverpool, by the river Merſey, into which it falls below Runcorn; another is carried into the centre of his Grace's collieries at Worſley, and by means of it this town and neighbourhood are ſupplied with large quantities of coal. Small loads are permitted to be ſold, for the benefit of the poor; and a conſiderable number of little carts, each drawn by a ſingle aſs, are conſtantly employed to convey and diſtribute this article, ſo neceſſary to the comfort, and even to the ſupport of life.

One froſty day, about noon, Euphronius walked towards the Duke's wharf, accompanied by Alexis and Jacobus. As they were deſcending a ſlope in the road, which the ice had rendered almoſt as ſlippery as

glaſs, they turned on one ſide to make way for an aſs, with a cart very heavily laden. The little animal exerted all his powers, and ſtrained every nerve to aſcend the brow: But all his efforts were in vain: His feet ſlided; he fell upon his knees; and the cart rolled down the declivity, dragging backwards the affrighted aſs. Provoked at this diſappointment, the driver laſhed the poor beaſt in the moſt unmerciful manner; yet could not by his utmoſt ſeverity, urge him to a ſecond attempt. He remained invincible and immoveable; and as if equally conſcious of his inability and of his ſervitude, he bore with patient but inert ſubmiſſion, the cruel ſtripes that were inflicted on him.

Euphronius interpoſed in favour of the aſs; but neither reaſon, entreaty, nor menaces availed; and the carter continued his blows, till Jacobus offered the few halfpence which he had in his poſſeſſion, to bribe him to humanity. The little party now proceeded in their walk, and were highly entertained with the various materials

rials for the manufactures of Mancheſter, which lay piled in heaps around them. Their reſpective uſes were conſidered, and the diverſified exertions of human art and induſtry afforded the moſt copious and pleaſing topics of converſation. Whilſt they were thus engaged, a loud huzza was heard, and the curioſity of Alexis induced him to paſs onwards to a number of men, from whom it proceeded, and who were ſtanding together in a circle on the wharf. Juſt as he approached them, another ſhout of joy was raiſed; and he learned, that each individual preſent was deciding, by the throw of a halfpenny, whether the mule, or aſs, employed in his cart, ſhould have a feed of corn at noon, or whether the value of the provender ſhould be applied to the purchaſe of ſpirituous liquors for himſelf: And whenever chance proved favourable to injuſtice and debauchery, the whole crowd united in the cry of exultation. Euphronius, ſhocked with this account, retired from the wharf; deeming it in vain to expoſtulate with men, who appeared to be devoid of all hu-

manity, and who would have ſilenced his remonſtrances by rudeneſs and abuſe. But to his ſons, as they walked along, he explained and enforced the indiſpenſable obligation we are under, to provide ſufficient ſupplies of food for every creature, that is dependent on us: And he quoted the divine command, *Thou ſhalt not muzzle the ox, when he treadeth out the corn*, as extending to all the animals, which are ſubſervient to our benefit. Intereſt, indeed, with reſpect to many of them, hath conſtrained us to pay ſome attention to this duty: But the poor aſs ſeems to be regarded as an outcaſt of nature; and after a day of toil and drudgery, he is turned into the lanes, during the hours which ſhould be devoted to ſleep, to collect a ſcanty and precarious meal, which ſerves rather to excite, than to ſatisfy the cravings of his appetite. His tameneſs, humility, and patience, inſtead of raiſing pity and regard, have expoſed him to contempt, to inſult, and oppreſſion. We deſpiſe his ſervices, becauſe they are purchaſed cheaply; we overload him with our burdens, becauſe

becauſe he is paſſive under them; we ſcourge him, with capricious ſeverity, becauſe he ſubmits to the rod; and we deny him proper ſuſtenance, becauſe he is tolerant of hunger, and contented with the weeds which other animals reject. Yet is the aſs, in that ſtate of freedom for which nature formed him, active, fierce, and impetuous. In the deſerts of Lybia and Numidia, and in ſome parts of South America, when purſued by the hunter, he runs with amazing ſwiftneſs; and neither declivities nor precipices can ſtop his career. If attacked, he defends himſelf with courage and intrepidity: But the moment he is overpowered, his ſpirit becomes depreſſed; his ferocity deſerts him; and he ſoon contracts the dulneſs and ſtupidity, which characterize his ſpecies, in all thoſe countries where he is reduced to ſervitude.

The Perſians eſteem his fleſh a very delicate repaſt; but a warm climate ſeems to be neceſſary to its tenderneſs and flavour. In proportion to his bulk, the aſs is ſtronger than the horſe; he is alſo more healthy, and leſs liable to ſtart, or ſtumble.

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He is fond of his maſter, although ſo often abuſed by him; ſcents him at a diſtance, and diſtinguiſhes him from others in a crowd. His eyes are remarkably good, and his ſenſe of hearing is acute. The nicety of this animal is worthy of notice. He drinks only of the cleareſt ſtreams, and without putting his noſe into the water; fears to wet his feet; and turns out of the way to avoid the miry parts of a road. The period of his life extends from twenty to thirty years. Mr. Buffon ſays, that the ſhe-aſs exceeds the male in longevity; which he aſcribes to the relaxation of her ſlavery, during the ſeaſons of pregnancy. But the ſame obſervation has been made of the hare, which lives in a ſtate of nature; and it may perhaps hold true of a variety of other animals. In the human ſpecies it has been fully evinced, that the life of males, is much more frail than that of females, even in the earlieſt ſtages of it, antecedent to all hardſhip or exceſs*."

* See Dr. Price's Treatiſe on Reverſionary Payments; and the Author's Obſervations on the State of Population in Manchester, and other adjacent Places; Eſſays Philoſophical, Medical, and Experimental.

The

The ſkin of the aſs is firm and elaſtic. Sieves, drums, ſhoes, and a ſort of parchment for pocket books are made of it. The Orientals alſo manufacture it into what we call ſhagreen. It is probable, that the bones of this animal, like the hide, are of a very ſolid and compact texture. The ancients formed them into flutes; and they are ſaid to have been peculiarly ſonorous. Aſs's milk differs eſſentially from that of the cow. It is neither diſpoſed to turn ſour, nor is it capable of being reduced to a curd; though, by ſtanding, it depoſites a mucilaginous part, and affords a conſiderable quantity of whey. Very little cream is obtained from it; and this cream is not convertible into butter. If the whey be evaporated, it yields a much larger proportion of ſaline and ſaccharine matter, than the milk of any other animal. From theſe qualities are derived the well-known medicinal powers of aſs's milk.

PRIDE

PRIDE AND PEDANTRY.

JULIUS returned from Cambridge, elated with certain academical honours, which had been conferred upon him. He had anticipated, in his imagination, the joy with which he ſhould inſpire his parents; the congratulations of his friends; and the reſpect and deference, which would be ſhewn him by all his former companions. Full of ſuch ideal importance, he received the compliments of thoſe who came to viſit him, with haughty civility, and mortifying condeſcenſion. Inſtead of obliging inquiries concerning their families or connections, he talked to them only of himſelf, or of his college acquaintance; and ergerly ſeized every opportunity of diſplaying the ſuperiority of his knowledge, and the eſtimation in which he was held by the profeſſors, and by fellow-commoners of the higheſt rank. His vanity and oſtentation ſoon excited univerſal diſguſt; and his pertneſs and paſſion for diſputing involved

volved him in numberleſs quarrels. Whatever opinion was advanced, he immediately controverted it; and, by puzzling his antagoniſt with definitions and logical diſtinctions, he ſeldom failed to obtain a victory, and to create an enemy. He had unfortunately adopted that ſyſtem of ſceptical philoſophy, which denies exiſtence to matter; and he ſtrenuouſly maintained, that all external objects are only things perceived by ſenſe: And what do we perceive, ſaid he, but our own ideas and ſenſations? What are light and colours, heat and cold, extenſion and figure, but ſo many ſenſations, ideas, or mental impreſſions? It is impoſſible, even in thought, to ſeparate theſe from perception; and no truth can be more ſelf-evident, than that all the forms of body, are mere phantaſms, and have their exiſtence in the mind alone*. By the frequent and unſeaſonable introduction of theſe opinions, ſo contradictory to the common ſenſe and conviction of mankind, he damped the pleaſures of

* See Biſhop Berkely and Mr. Hume.

ſocial

ſocial intercourſe, and became burden-ſome to the whole circle of his father's friends. It happened in the month of January, that he was invited to dine, with many other gentlemen, at the houſe of Sempronius, who reſided in the country. The day was intenſely cold, and the ground was covered with ſnow. Julius, as he rode along, ſoon entered upon his favourite topic, with the companions of his viſit; and ridiculed them for ſhivering at what he had proved to be only a conceit of their own minds. Whilſt he was laughing at their folly, his horſe plunged into a deep drift, and overwhelmed himſelf and his rider with ſnow. Julius, terrified with the accident, called aloud for aſſiſtance; but his fellow-travellers were for ſome time deaf to his entreaties. They retorted his jokes, and would not attempt to extricate him, till he was ſtarved into a confeſſion of the *reality of cold*. The ſnow had penetrated his clothes, and his boots were filled with water: He therefore haſtened forward to the houſe of Sempronius; where, having changed his garments, and being ſeated at

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the table, near a glowing fire, he ſoon baniſhed all recollection of his late miſfortune. The entertainment was plentiful and elegant; and the gueſts found their appetites ſharpened by the weather, and by the ride which they had taken. Julius was exceedingly hungry, and was beginning to fall voraciouſly upon a ſlice of beef, to which he had been helped, when his ſervant called off his attention, by a meſſage that he delivered to him. His face being turned aſide from the table, the gentleman on his right hand conveyed away the piece of beef, and appropriated it to his own uſe. Julius now reſumed, with eagerneſs, his knife and fork; but finding his plate empty, he complained, in bitter terms, of the depredation which had been committed. The feaſt was ſuſpended; and all, who were preſent, rejoiced in the diſappointment of Julius. They urged to him, *that eating was an ideal pleaſure, and that ſpirit can require no ſuſtenance.* Sempronius, however, politely reſtrained the general mirth on this occaſion, becauſe it was enjoyed at the expence of an individual, who had a claim

to

to his good offices and protection; and he ſent him a freſh ſupply of beef. When the cravings of nature were ſatisfied, Julius began to feel that he was ſeated too near the fire: He durſt not, however, expreſs his uneaſineſs, leſt he ſhould draw upon himſelf ſome new mortification. But the heat at length became intolerable; and he ſtarted up from his ſeat, exclaiming that he ſhould be burnt to death. Vain, however, was the attempt to change his ſituation. The chair, in which he had been ſitting, was cloſely wedged by the two contiguous ones; and he ſtood a laughing ſtock for the whole company. *Fire has no warmth in it*, ſaid one to him: Look through the windows, ſaid another, and the ſnow, which you behold on the diſtant hills, will correct your *perception* of *heat*, by the contrary *perception* of *cold!* Julius could no longer endure the raillery, which was poured upon him. He forcibly puſhed back his chair, and took his leave of the company, by aſſuring them, that for the future it ſhould be his maxim to *think with the wiſe, and talk with the vulgar.*

Julius

Julius had acquired great credit at Cambridge by his compoſitions. They were elegant, animated, and judicious; and ſeveral prizes, at different times, had been adjudged to him. An oration, which he delivered the week before he left the univerſity, had been honoured with particular applauſe; and on his return home, he was impatient to gratify his vanity, and to extend his reputation, by having it read to a number of his father's literary friends. A party was therefore collected; and after dinner the manuſcript was produced. Julius declined the office of reader, becauſe he had contracted a hoarſeneſs on his journey; and a conceited young man, with great forwardneſs, offered his ſervices. Whilſt he was ſettling himſelf on his ſeat, licking his lips, adjuſting his mouth, hawking, hemming, and making other ridiculous preparations for the performance, which he had undertaken, a profound ſilence reigned through the company; the united effect of attention and expectation. Alexis, whom Euphronius had carried with him to this entertain-

ment, employed the preſent interval in watching the countenance of Julius; and he ſympathized in the anxiety, which he ſaw expreſſed in every feature of his face. The reader at length began; but his tone of voice was ſo ſhrill and diſſonant, his utterance ſo vehement, his pronunciation ſo affected, his emphaſis ſo injudicious, and his accents were ſo improperly placed, that good manners alone reſtrained the laughter of the audience. Julius was all this while upon the rack; and his arm was more than once extended, to ſnatch his compoſition from the coxcomb who delivered it. But he proceeded, with full confidence in his own elocution, uniformly overſtepping, as Shakeſpear expreſſes it, the modeſty of nature.

With ſtudied improprieties of ſpeech,
He ſoars beyond the hackney critic's reach;
To *epithets* allots emphatic ſtate,
Whilſt *principals* ungrac'd like lacquies wait.
Conjunction, prepoſition, adverb join,
To ſtamp new vigour on the nervous line.
In monoſyllables his thunders roll;
HE, SHE, IT, AND, WE, YE, THEY, fright the ſoul.
CHURCHILL.

When

When the oration was concluded, the gentlemen returned their thanks to the author; but the compliments, which they paid him, were more expreſſive of politeneſs and civility, than of a conviction of his merit. Indeed the beauties of his compoſition had been converted, by bad reading, into blemiſhes; and the ſenſe of it rendered obſcure, and even unintelligible. Julius and his father could not conceal their vexation and diſappointment; and the gueſts, perceiving that they laid them under a painful reſtraint, withdrew, as ſoon as decency permitted, to their reſpective habitations.

The poet has obſerved, that

> Of all the conqueſts which vain mortals boaſt,
> By wit, by valour, or by wiſdom won,
> The firſt and faireſt in a young man's eye
> Is woman's captive heart.

Julius panted for ſuch a victory; he believed himſelf to be the object of the ladies' *admiration*; but was ambitious to be diſtinguiſhed by their *love*. And he offer-

ed his ardent vows at the ſhrine of every fair damſel, with whom he converſed. Daphne, however, was the haughty maiden, whom he wiſhed moſt to ſubdue. Againſt her heart he directed all the amorous artillery of ancient lore; and he wooed her, not as a Venus or Minerva, but as a divinity, who united in her ſingle perſon, the graces and attributes of each nymph and goddeſs, in the heathen mythology. But as the ideas of beauty are varied by time, caprice, and faſhion, his claſſical compliments were not always acceptable. Thus when he aſcribed to her the coldneſs of Veſta, and the chaſtity of Diana, ſhe hung down her head in baſhful confuſion: but when in the poetical language of Homer, Horace, Ovid, and Tibullus, he praiſed her *oxen eyes*, *buſhy eye-brows*, *golden treſſes*, and *plump boſom*, ſhe received with diſdain the incenſe of flattery, which was formerly ſo grateful to the ladies of antiquity. For ſhe had taken infinite pains to pluck her eye-brows, to change from red to auburne the colour of her hair, and to contract her bulk by the trammels of whale-

bone.

bone. Julius, in reality, was not the favourite of Daphne. Modeſty, gentleneſs, and ſimplicity of manners were charms that he wanted, to render him agreeable; and her heart had been long in the poſſeſſion of a youth, who undervalued a prize which he had too eaſily obtained. To fix her roving lover, by alarming his fears and rouſing his jealouſy, ſhe liſtened, with apparent approbation, to the addreſſes of Julius; and his boaſting ſoon enſured the ſucceſs of her ſtratagem. As he was haſtening to her houſe one morning, with an ode to beauty, which he had juſt written in imitation of Anacreon, he ſaw her at a diſtance, paſſing out of a private door of the church, habited in white, and accompanied by his rival, in the dreſs of a bridegroom. As one thunder-ſtruck, he ſtood appalled and motionleſs, till recovered to his ſenſes by the delivery of the following billet: "Daphne, perſuaded that Julius courted himſelf and not her, leaves him in the full enjoyment of his miſtreſs, who will remain with conſtancy the dear object of his vanity, admiration, and love."

Such were the varied mortifications which Julius ſuffered. By degrees, however, they produced the moſt ſalutary effects upon his mind; correcting his arrogance, humbling his pride, and teaching him the art of ſelf-government. Experience convinced him, that learning is only reſpected, when it is rather concealed, than oſtentatiouſly diſplayed; that ſuperiority, when aſſumed, is ſeldom admitted, and generally rejected with ſcorn; and that to make others pleaſed with us, we muſt endeavour, by attention and proper deference, to render them ſatisfied and pleaſed with themſelves.

VANITY.

CICERO left Sicily, where he had been quæſtor, full of the flattering idea, that he was the ſubject of general converſation in Italy; and that he ſhould every where be honoured with marks of the higheſt diſtinction, for the wiſdom and integrity which he had diſplayed in that arduous

duous office. He happened to paſs through Puzzoli, in the ſeaſon when crowds of company reſorted to the celebrated baths of that place. Pray what news? ſaid one to him. Is it long ſince you came from Rome? I am returning from my province, replied Cicero, with great ſurpriſe. True, obſerved another, from Africa! No, anſwered Cicero, with indignation, from Sicily. You ſurely know, interpoſed a third, that he has been quæſtor at Syracuſe. This was a farther inſtance of mortifying ignorance, for his province lay in a different part of the iſland: and Cicero, abaſhed and diſguſted, turned away from the company, to avoid any more interrogations. Reflection, however, he informs us, converted this diſappointment into a leſſon of inſtruction; and he derived advantages from it, which overbalanced the loſs of compliment and admiration*.

* Vid. Cic. Orat. pro Planc.

KNOWLEDGE.

ABOUT ten years ſince, Mr. Charles Miller, of the botanic garden at Cambridge, raiſed from a ſingle grain of wheat, in a ſpace of time not much exceeding twelve months, three pecks and three quarters of corn, or about five hundred and ſeventy-ſix thouſand eight hundred and forty grains. An aſtoniſhing multiplication! produced by repeatedly dividing the ſtems, ſeparating the ſide ſhoots, and tranſplanting both.

Not leſs capable of increaſe is every ſeed of knowledge, if ſown in a fertile underſtanding, and cultivated with the ſame aſſiduity, ſkill, and perſeverance. Demonſtrate to the human mind the exiſtence of God, and from this root all the attributes of the divinity branch forth; his unity, ſpirituality, eternity, immutability, omnipotence, omnipreſence, wiſdom, juſtice, and goodneſs: Theſe again admit of endleſs ſubdiviſions, each enlarging with our conceptions,

ceptions, and affording boundleſs objects of contemplation.

Philoſophy, from the moſt common appearance in nature, the fall of bodies to the ground, riſes, by a patient *analyſis*, to the great law of gravitation: And having eſtabliſhed the general principle, ſhe extends it over the univerſe, explaining, by *ſyntheſis*, not only the phænomena of this earth, but the revolutions of the whole planetary ſyſtem. What a glorious harveſt of ſcience is thus opened to our view!

- - - - - - - - - - - - - - Seiz'd in thought,
On fancy's wild and roving wing I ſail,
From the green borders of the peopled earth,
And the pale moon, her duteous fair attendant;
From ſolitary Mars; from the vaſt orb
Of Jupiter, whoſe huge gigantic bulk
Dances in ether like the lighteſt leaf;
To the dim verge, the ſuburbs of the ſyſtem,
Where cheerleſs Saturn, 'midſt his wat'ry moons,
Girt with a lucid zone, majeſtic ſits
In gloomy grandeur; like an exil'd queen
Amongſt her weeping handmaids: Fearleſs, thence
I launch into the trackleſs deeps of ſpace,
Where, burning round, ten thouſand ſuns appear,
Of elder beam; which aſk no leave to ſhine

Of

Of our terreſtrial ſtar, nor borrow light
From the proud regent of our ſcanty day;
Sons of the morning, firſt-born of creation,
And only leſs than HIM who marks their track,
And guides their fiery wheels. Here muſt I ſtop,
Or is there aught beyond? What hand unſeen
Impels me onward thro' the glowing orbs
Of habitable nature; far remote,
To the dread confines of eternal night,
To ſolitudes of vaſt unpeopled ſpace,
The deſerts of creation, wide and wild;
Where embryo ſyſtems and unkindled ſuns
Sleep in the womb of chaos? Fancy droops,
And thought aſtoniſh'd ſtops her bold career.

MRS. BARBAULD.

But if we deſcend from the ſcale of immenſity, and conſider the oppoſite extreme of nature, we ſhall find, that the gradations of minuteneſs are infinite, as thoſe of magnitude; and that they furniſh ſubjects of ſcience, leſs ſublime indeed, but equally inexhauſtible. Let us contemplate, for inſtance, the various claſſes of beings, from the monſtrous hippopotamos, to the ſmalleſt animalcula which the microſcope has yet diſcovered, and we ſhall perceive the evidence of this truth. But

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it will appear ſtill more ſtriking to us, when we reflect, that life is probably extended far beyond the ken of the moſt piercing eye, aided by the beſt magnifiers: And life, by analogy, implies, that the animals are endued with limbs, which conſiſt of muſcles, bones, blood-veſſels and nerves. Theſe again have their component parts, the diviſibility of which ſeems to admit of no limitation.

Ethics afford a ſpacious field for the growth and cultivation of the choiceſt ſcions of knowledge. A celebrated poet remarks, that "the proper ſtudy of mankind is man:" And this ſtudy originates from the ſmalleſt beginnings; enlarges, as the faculties of the mind unfold themſelves; and comprehends, in its progreſs, all the powers and principles which actuate human nature, through the ſucceſſive ſtages of exiſtence. In the period of INFANCY, the appetites and ſenſes are developed, exerciſed and ſtrengthened; they give information of ſurrounding objects; excite attention, complacency, ſurpriſe, and admiration;

ration; and the notices, they bring, are treaſured in the ſtore-houſe of the memory. By the frequent repetition of agreeable impreſſions, certain objects become pleaſing and familiar to the young ſpectator. He diſtinguiſhes his parents, brothers, and ſiſters; is uneaſy when they are abſent, and delighted to ſee them again. Theſe emotions ſoon conſtitute a moral attachment, which reciprocal endearments heighten; gratitude confirms; and habit renders indiſſoluble. The amuſements of CHILDHOOD, and the active purſuits of YOUTH, add, every day, ſome new link to the great chain of ſocial love. Connections are multiplied, common intereſts eſtabliſhed, mutual dependencies created; and the principles of ſympathy, friendſhip, generoſity and benevolence, acquire vigour by exertion, and energy by being uncontrouled. The powers of the underſtanding and imagination now expand themſelves; curioſity is awakened, and directed to other objects beſides thoſe of ſenſe; emulation rouſes; the thirſt of knowledge ſtimulates; and the taſte for beauty, in all her varied forms,

allures

allures the mind to ſtudy and contemplation. The ſcenes of nature, at this period of life, are viewed with peculiar admiration and delight; and the ſigns of order, wiſdom and goodneſs, which are every where diſcerned, elevate the ideas to the great Parent of the univerſe, the fountain of being, and the origin of all perfection. Devotion glows in the heart; reverence fills the thoughts; and piety exalts the ſoul to an intercourſe with God.

Cheriſh, oh, generous youth, the ſacred flame, thus kindled in thy breaſt! *It will be a light to thy feet, and a lamp to thy path*; will illuminate thy faculties; ſublime thy virtues; add luſtre to thy proſperity; and diſpel, with cheering beams the gloom of ſorrow and adverſity.

In MANHOOD, the purſuit of wealth or of honour, the duties of marriage, the cares of a family, and the diverſified offices of each particular rank and ſtation, call forth into exertion other paſſions, or vary the

the force and direction of thoſe already experienced.

OLD AGE at length creeps ſlowly on: The generous affections abate in their vigour and warmth; and anxiety, ſuſpicion, fearfulneſs, and the love of money, by inſenſible degrees, too often take poſſeſſion of the mind. Life increaſes in value, the nearer the concluſion of it approaches; and the means of enjoyment become moſt prized, when the end, for which they are deſigned, ceaſes to be attainable.

Such are generally the weakneſſes of declining nature; which though wiſdom condemns, ſhe forbids us not to pity. Happy is he, who, having ſtudied the complicated hiſtory of man, knows the ſubordination, and holds the balance of his ſeveral moral and intellectual powers: Who can gratify, and yet regulate his appetites; indulge, but moderate his paſſions; and ſetting bounds to all, maintain inviolate the ſupremacy of reaſon.

Thus

Thus it appears that in theology, natural philoſophy, and ethics, the ſeeds of knowledge, when cultivated with induſtry and judgment, yield an aſtoniſhing and inconceivable increaſe. The analogy may be extended to various other branches of learning; and the ſame important truth will be manifeſt in all. Thankful, devoutly thankful, ſhould thoſe be, to the Sovereign Diſpenſer of good, who are permitted to reap this glorious harveſt. For if the acquiſition of wealth, or the attainment of power, be juſtly deemed ſubjects of gratitude and praiſe, how much more ſo are the riches of ſcience, and the empire over nature, which is her dowry!

He that hath treaſures of his own,
May quit a cottage or a throne;
May leave the world—to dwell alone,
Within his ſpacious mind.
Locke has a ſoul
Wide as the ſea,
Calm as the night,
Bright as the day;
There may his vaſt ideas play,
Nor feel a thought confin'd.

WATTS.

The

The exerciſe and improvement of the intellectual powers, will probably conſtitute no inconſiderable part of the employment and felicity of man, in a future life: And the preſent ſtate may be regarded, as probationary of the underſtanding, as well as of the heart. Different circumſtances call forth into action different virtues and different talents; and the perfection of the human character appears to conſiſt in the number and energy of both, which are found united in it. A variety in the purſuits of knowledge, ſhould therefore ſeem to be moſt conducive to the growth and vigour of our ſeveral faculties. For the activity of the mind, like that of the body, is increaſed by multiplying and diverſifying its exerciſes. The brawny arms of the blackſmith, and the ſtrong back of the porter, are produced by the long continued exertion of particular muſcles; but ſuch partial ſtrength is not to be compared with the agility we ſee diſplayed by thoſe, who have almoſt every moving fibre at command.

By

By an unwearied application to one branch of learning, a man may perhaps become a proficient in it. But the leſs confined his views are, the more eaſy and ſecure will be the attainment; becauſe the ſciences, whilſt they invigorate the underſtanding, elucidate each other. It is a fact, I believe, not to be controverted, that the moſt diſtinguiſhed phyſicians, philoſophers, and metaphyſicians, in ancient as well as modern times, have been perſons of general erudition. The names of Hippocrates, Ariſtotle, Cicero, Pliny, Bacon, Boyle, Locke, Newton, Hoffman, Haller, and Prieſtley, authenticate the remark, and encourage our imitation.

I cannot conclude, without noticing the illiberal cenſures we are apt to paſs on thoſe purſuits of knowledge, which do not ſeem immediately ſubſervient to the benefit of mankind. There are duties which we owe to ourſelves, as well as to ſociety; and he is uſefully and honourably employed, whatever be his ſtudy, who is exalting the powers of his own mind, and

qualifying himſelf, as a rational being, for the enjoyments of immortality. We ſhould remember alſo, that active talents, however acquired, are capable, at the will of the poſſeſſor, of being applied to the moſt important purpoſes of life. The profound mathematician, who has learned the habits of induſtry and accuracy, can deſcend from the inveſtigation of the beauty of ideas, and the harmony of proportions, to improve the ſtructure of a machine, aſcertain the variations of the needle, or calculate a nautical almanack. The aſtronomer, antiquary, and critic, may unite their labours to fix the doubtful dates of hiſtory, by eſtabliſhing a juſt chronology; or to clear the obſcurities, and to confirm the evidence of the ſacred ſcriptures. And the naturaliſt may drop the chace of butterflies, and the collection of inſects, to exerciſe, in his country's ſervice, the knowledge which he has attained of their ſpecies, habitudes, and properties. Not long ſince, a kind of worms burrowed in the timber, uſed for ſhip-building, in the royal dock-yards of Sweden; and became

every

every year more numerous and deſtructive. The king ſent the celebrated Linnæus from Stockholm, to inquire into the cauſe, and to diſcover a remedy for this growing evil. He found, that the worm was produced from a ſmall egg, depoſited by a fly or beetle, in the little roughneſſes on the ſurface of the wood; from whence the worm, as ſoon as it was hatched, began to eat into the ſubſtance of the timber; and after ſome time came out again a fly of the parent kind, leaving behind its little eggs. Linnæus knew that the month of May was the only ſeaſon, in which the fly laid theſe eggs; and he directed all the green timber to be thrown into the ſea, before this ſeaſon commenced, and to be kept under water till the end of it. The flies being thus deprived of their uſual neſts, could not increaſe; and the ſpecies, in a ſhort time, was either deſtroyed, or obliged to migrate to ſome other part of the country*.

* See Franklin's Obſervations and Experiments.

Nor are theſe obſervations to be confined to ſcientific purſuits; for they hold equally true of ſkill in the mechanic arts. I have been informed that many of the workmen who invented and executed the curious baubles in Mr. Cox's muſeum, are now employed, to the greateſt advantage, in conſtructing vaſt engines for the collieries at Whitehaven.

COWARDICE AND INJUSTICE; COURAGE AND GENEROSITY.

A Little boy was amuſing himſelf with a top, which he whipped with great expertneſs, on the flags in one of the ſtreets of Mancheſter. An older and more luſty boy, happening to paſs that way, ſnatched up the top, and would have eſcaped with it, if the proprietor had not laid hold of his coat, and prevented his flight. Remonſtrances, however, were vain; and when the little boy offered to wreſt the top out of his hand, with more ſpirit than ſtrength, he received ſo many blows from the plunderer, that he was obliged to deſiſt. Ja-

cobus

cobus was returning from ſchool, when he ſaw the combatants at a diſtance; and he haſtened to them, that he might put an end to a conteſt ſo unequal. But, before he arrived, the ſenior boy, conſcious of his cowardice and injuſtice, and fearing to engage with one who was his match, threw down the top, and ran away with great precipitation. Jacobus related this little incident to his father; and informed him, that the boy, whom he had put to flight, was a terror to all others, inferior to himſelf in ſize and ſtrength. Euphronius liſtened to his ſon with pleaſure; and explained to him the nature of property, and the baſeneſs of depriving another of his right, either by fraud or violence. He then repeated the following ſtory, to diſplay the union of courage with generoſity; and to ſhew, that it is even below brutality to attack without being provoked, or to take undue advantage of the feebleneſs of an adverſary.

"I remember a certain perſon inhu-
"manly caſt a poor little dog into the den

" of a lion, in full aſſurance of ſeeing " him immediately devoured: But, con- " trary to his expectations, the noble ani- " mal not only ſpared the victim, but ſoon " honoured him with particular affection. " He regarded the dog, as an unfortunate " fellow-priſoner; who, on his part, from " motives of gratitude, was conſtantly " fawning about his generous lord. They " long lived together in uninterrupted " peace and friendſhip; one watched, " whilſt the other ſlept. Firſt the lion fed, " and then his humble companion. In a " word, the magnanimity of the one, and " the gratitude of the other, had united " them in the cloſeſt manner: But a care- " leſs ſervant, forgetting that other crea- " tures require food as well as himſelf, " left the two friends twenty-four hours " without victuals. At laſt, recollecting " his charge, he brought them their uſual " proviſion; when the dog eagerly catched " at the firſt morſel. But it was at the " expence of his life: For the hungry lion " inſtantly ſeized his poor companion, and " cruſhed him to death. The perpetra-

" tion

" tion of this horrid deed, was inſtantly " ſucceeded by a ſevere and painful re- " pentance. The lion's dejection daily in- " creaſed. He refuſed his food with he- " roic obſtinacy, and voluntarily famiſhed " himſelf to death*."

A CONVERSATION.

Honour and ſhame from no condition riſe.
POPE.

SACCHARISSA was about fifteen years of age. Nature had given her a high ſpirit, and education had foſtered it into pride and haughtineſs. This temper was diſplayed in every little competition, which ſhe had with her companions. She could not brook the leaſt oppoſition from thoſe whom ſhe regarded as her inferiors; and, if they did not inſtantly ſubmit to her inclination, ſhe aſſumed all her airs of dignity, and treated them with the moſt ſu-

* See Count Teſſin's Letters to the Prince Royal of Sweden, vol. I. p. 194.

percilious contempt. She domineered over her father's ſervants; always commanding their good offices with the voice of authority, and diſdaining the gentler language of requeſt. Euphronius was walking with her yeſterday, when the gardener brought her a noſegay, which ſhe had ordered him to collect. You blockhead! ſhe cried, as he delivered it to her; what ſtrange flowers you have choſen, and how awkwardly you have put them together! Blame not the man with ſo much harſhneſs, ſaid Euphronius, becauſe his taſte is different from yours! He meant to pleaſe you; and his good intention merits your thanks, and not your cenſure. Thanks! replied Sacchariſſa, ſcornfully. He is paid for his ſervices, and it is his duty to perform them. And if he do perform them, he acquits himſelf of his duty, returned Euphronius. The obligation is fulfilled on his ſide; and you have no more right to upbraid him for executing your orders according to his beſt ability, than he has to claim, from your father, more wages than were covenanted to be given him. But he is a poor dependant,

dependant, ſaid Sacchariſſa, and earns a livelihood by his daily labour. That livelihood, anſwered Euphronius, is the juſt price of his labour; and if he receive nothing farther from your hands, the account is balanced between you. But a generous perſon compaſſionates the lot of thoſe, who are neceſſitated to toil for his benefit, or gratification. He lightens their burdens; treats them with kindneſs and affection; ſtudies to promote their intereſt and happineſs; and, as much as poſſible, conceals from them their ſervitude, and his ſuperiority. The diſtinctions of rank and fortune he regards as accidental; and though the circumſtances of life require that there ſhould be *hewers of wood, and drawers of water*, yet he forgets not that mankind are by nature equal; all being the offspring of God, the ſubjects of his moral government, and joint heirs of immortality. A conduct directed by ſuch principles, gives a maſter claims, which no money can purchaſe, no labour can repay. His affection can only be compenſated by love; his

kindneſs,

kindneſs, by gratitude; and his cordiality, by the ſervice of the heart.

Sacchariſſa heard theſe remonſtrances with aſtoniſhment; and was ſhocked at the idea of being degraded to an equality with her father's domeſtics. Euphronius perceived the emotions of her mind; and thus continued the converſation. In the form and ſtructure of their bodies, you muſt acknowledge that they bear a perfect reſemblance to you. Perhaps you will confeſs, alſo, that they excel you in health, ſtrength, and agility. They can endure the heats of ſummer, and the rigours of winter; the cravings of hunger, and the fatigues of labour; whilſt you ſhiver with the ſummer's breeze; obey every call of appetite; and are incapable of toil or hardſhip. Thus your more elevated ſtation increaſes your wants, and leſſens your perſonal abilities to ſupply them: And you are a *dependant* on the induſtry and ſkill of thouſands, for your food, raiment, and habitation. Sacchariſſa ſtartled at the word *dependant*; and urged Euphronius to explain

plain his meaning. Remember then, ſaid he, that if I mortify your pride, it is in compliance with your own requeſt. You are no ſtranger to the compoſition of bread; but it is probable that you never conſidered how much art and labour are neceſſary to furniſh you with this plain and common article of diet. The farmer and his hinds ſow the grain; reap it when ripe; gather it into the barn; thraſh it; and ſeparate the chaff from the wheat. Theſe operations require the plough, the harrow, the ſickle, the cart, the flail, and the winnower; inſtruments which give employment to numberleſs hands, in the workmanſhip or materials of them. Take the plough for an example. It conſiſts of iron and wood. Iron is dug out of the bowels of the earth, and perhaps tranſported to us from Sweden or America. The ore of it is to be calcined, fuſed, caſt, and wrought into bars, before the metal is fitted for the artiſt, who is to faſhion it. Such proceſſes cannot be carried on without furnaces, bellows, charcoal, and a variety of tools and conveniences. Theſe again admit of further ſubdiviſion;

diviſion; and you ſee miners, ſhipwrights, ſailors, ſmelters, coakers, maſons, blackſmiths, &c. &c. unite their labours to complete the ploughſhare.

The other part of the plough is generally made of the wood of the aſh and of the oak; and employs the planter, ſeller, ſawyer, and carpenter, beſides all the artificers who furniſh them with their ſeveral implements. When the wheat is ſeparated from the chaff, it is put into ſacks, and ſent to the mill. The ſacks are manufactured of hemp, which paſſes through a multiplicity of hands, before it reaches the weaver; whoſe loom, ſhuttle, and reed, are again the productions of a variety of artiſts. The ſame obſervation is applicable to the mill; the machinery of which conſiſts of ſo many parts, that it would be tedious to attempt the enumeration of them.

The flour being thus provided, at the expence of ſo much time, ſkill and induſtry, it muſt be mixed with water, yeaſt, and

and ſalt, and then baked in the oven. Yeaſt preſuppoſes fermentation, and all the antecedents neceſſary to effect it. Salt is either obtained from ſea-water, or ſprings of brine; or it is found in a cryſtalline form in the bowels of the earth. You have been a witneſs at Northwich, to the many operations which it undergoes; and to the number of men who are occupied in the preparation of it. The baker muſt be furniſhed with a ſhovel, with faggots, and with an oven; and each of theſe afford employment to different ſpecies of art and induſtry.

Euphronius pauſed here, and obſerved with pleaſure, that Sacchariſſa appeared to be impreſſed by what he had delivered. You are ſenſible, I hope, continued he, of the obligations which you owe to thouſands, for every morſel of bread that you eat. Extend your reflections farther, and conſider in the ſame manner, the other articles of your food, the conveniences of your dwelling, and all the various parts of your dreſs; and you will find that the labour

labour beſtowed upon you, exceeds all computation*.

You have exalted me, in my own eſtimation, ſaid Sacchariſſa jocularly, by ſhewing that ſuch multitudes are employed in my ſervice. And your leſſon, ſo far from teaching humility, ſeems rather to juſtify what you term pride.

Euphronius replied, that this was a ſtrange perverſion of his argument: for if a dependance on the labour and good offices of others be a real exaltation, we have moſt reaſon for pride in childhood, ſickneſs, or in a ſtate of idiocy. Under ſuch circumſtances, we receive the higheſt benefit from the community, without *degrading* ourſelves by any perſonal ſervices in return. Beſides, in the preſent improved ſtate of ſocial life, the loweſt mechanic, as well as the richeſt citizen, may boaſt that

* A pin, trifling as the value of it may be deemed, generally paſſes through eighteen hands before it is completed. See Smith on the Cauſes of the Wealth of Nations.

thouſands

thouſands of his fellow-creatures are employed for him; and that the accommodations of his humble cottage have coſt more toil and induſtry, than the palaces of many a monarch on the coaſt of Africa.

The eſtate of your father, Sacchariſſa, was honourably acquired by your anceſtor, Lyſander. Your ſubſiſtence and enjoyments, therefore, are the price of his labour. But the ſubſiſtence and enjoyments of your gardener are the price of his own. With ſkill, and diligence, he cultivates the ſoil, and raiſes the fruits of the earth. You purchaſe them with the earnings of your grandſire; and conſume them in ſloth and diſſipation. Compare his condition with yours, in this point of light, and then determine which is moſt reſpectable!

Such reflections were ſtrange and novel to Sacchariſſa. She continued muſing for ſome time; but, at length, renewed the converſation, by aſking whether ſhe might not reaſonably pride herſelf on the ſuperiority over others in knowledge and power, which

which education, rank, and fortune had given her?

Knowledge, replied Euphronius, is intrinſically valuable, as it elevates the mind, and qualifies us for higher degrees of felicity, both in the preſent, and in a future life. But with reſpect to others, it affords no claim of diſtinction, unleſs it be applied to their emolument. *Power*, abſtractedly conſidered, is of little eſtimation; and may either dignify, or degrade the poſſeſſor. If you wiſh to derive honour from it, be careful to render it ſubſervient to the happineſs of all around you; and enjoy with gratitude, not with affected ſuperiority, the exalted privilege of doing good. Has your mind been cultivated by a liberal education? Be thankful to God, and to your parents; but remember, with humility, how far your ignorance exceeds your knowledge.

It is not conſiſtent with wiſdom, either to over-rate our own attainments, or to undervalue thoſe of others. The gardener, whom

whom you juſt now treated with ſuch contempt, is a man of ſcience, though unacquainted with any branch of the *belles lettres*. He is verſed in the nature of ſoils, the variety of ſeeds, the habitudes of plants, the culture of trees, the multiplication of flowers, and in all that relates to the curious and important ſyſtem of vegetable life. The acquiſition and daily application of this uſeful knowledge exerciſes and invigorates the powers of his underſtanding; and he learns to compare, to diſcriminate, to reaſon, and to judge with no leſs accuracy than the logician, the ſtateſman, the divine, or the philoſopher. Euphronius was proceeding to extend the obſervation to mechanics and artiſts; but he was interrupted by a little incident, not worth relating, which put an end to the converſation.

THE HIGH VALUE OF CORPOREAL ENDOWMENTS, IN THE STATE OF NATURE.

"YOUR hands are like the hands of "a child," ſaid a Cherokee to an

European priſoner, "they are unfit for the "chace, or for war. In the winter's ſnow "you muſt burn a fire; and in the ſum-"mer's heat you faint in the ſhade. The "Cherokee can always lift the hatchet: "the ſnow does not freeze him; nor the "ſun make him faint. We are MEN*." In the year 1744, when a Treaty of Peace was concluded between the Government of Virginia and the Six Nations, the Commiſſioners from Virginia acquainted the Indians, that there was, at Williamſburgh, a College for the education of Indian youth; and that if they would ſend a certain number of their ſons to that ſeminary, they ſhould be well inſtructed in all the learning of the white people. The Indians thanked them heartily for this propoſal: "But you who are wiſe," ſaid they, "muſt "know that different nations have differ-"ent conceptions of things; and you will "therefore not take it amiſs, if our ideas "of this kind of education happen not to "be the ſame with yours. We have had

* See Bruce's Elements of Ethics, p. 188.

"ſome

"ſome experience of it. Several of our "young people were formerly brought up "at the colleges of the Northern Provin- "ces; they were inſtructed in all your "ſciences; but when they came back to "us, they were bad runners; ignorant of "every means of living in the woods; "unable to bear either cold or hunger; "knew neither how to build a cabin, "take a deer, or kill an enemy; ſpoke "our language imperfectly; were, there- "fore, neither fit for hunters, warriors, "nor counſellors; they were totally good "for nothing. We are, however, not the "leſs obliged by your kind offer, though "we decline accepting it: And to ſhew "our grateful ſenſe of it, if the gentlemen "of Virginia will ſend us a dozen of their "ſons, we will take great care of their "education, inſtruct them in all we know, "and make MEN of them*."

* Dr. Franklin's Remarks on the Savages of N. America.

IRASCIBILITY AND FALSE HONOUR.

TWO cocks, who were traverſing their reſpective dunghills, with all the pride of conſcious dignity, happened to crow, very loudly at the ſame time. Each heard, with indignation, the voice of the other, becauſe each deemed it an inſult and a *challenge*; and honour required of both, that an affront ſo groſs ſhould be revenged. They deſcended from their dunghills, and with majeſtic ſteps and briſtling plumage, met together. The engagement ſoon began, the match was equal, and it was uncertain to which ſide victory inclined. A game cock, cooped in a pen, beheld the combatants, with an ardent deſire to ſhare the glories of the field. By accident, the door of his pen had been left unfaſtened; he puſhed it open, and ran eagerly to mingle in the battle. Being much ſuperior to the dunghill cocks, in agility and ſtrength, he quickly routed and put them both to flight: And he exulted in the mighty

mighty atchievement, by crowing, ſtrutting, and clapping his wings. The ſtrength and courage, however, derived from the infamous arts of feeding, are but of ſhort duration. In a few hours, he was obſerved to droop; and his antagoniſts, now returning to the attack, found him feeble, puſillanimous, and ſo eaſy a conqueſt, that he fell on the firſt onſet.

In the dunghill cocks you may view the picture of thoſe, who ſtyle themſelves *men of honour*; and the game cock will remind you of many a rakiſh youth, who, inflamed with wine, iſſues from the tavern, to engage in the firſt brawl he meets with. His ſtrength and courage are but the tranſient effects of liquor; and being ſoon exhauſted, he is made to feel ſeverely the folly and raſhneſs of his conduct.

I have heard it ſuggeſted, that valour depends entirely on the ſtate of the bodily organs *; and that a coward may be dieted

* Puſillanimity is a characteriſtic of the inhabitants of the Eaſt Indies; and it is ſaid, that they

dieted into a hero, and a hero into a coward. Though this opinion ſeems to be chimerical, yet it muſt be acknowledged, that the effects of regimen are very aſtoniſhing. Dry ſtimulating food, and evacuations, diminiſh the weight of the body, by waſting the fat, and leſſening the liver; and they increaſe the weight of the heart, by augmenting the quantity and motion of the blood.

A game cock, in ten days, is brought to his athletic ſtate, and prepared for fighting. If the food, evacuations, and exerciſe be continued longer, the ſtrength, courage, and activity of the cock will be impaired; owing, perhaps, to the loſs of weight falling at laſt on the heart, blood, and muſcles*.

It is known from experience, that a cock does not remain in his athletic ſtate

generally take opium before any arduous and dangerous enterprize, to give them vigour and courage.

* See Dr. Robinſon on the Food and Diſcharges of the Body.

above

above twenty-four hours; and that he changes very much for the worſe in twelve hours. When he is in the higheſt vigour, his head is of a glowing red colour; his neck large; and his thigh thick, and firm. The ſucceeding day, his complexion is leſs glowing, his neck thinner, and his thigh ſofter; and the third day, his thigh will be very ſoft and flaccid. Four game cocks, reduced to their athletic weights, were killed, and found to be very full of blood, with large hearts, large muſcles, and no fat.

THE TIGER AND THE ELEPHANT.

TRUE COURAGE EXERTED IN REPELLING, NOT IN OFFERING INJURIES.

IN one of the deſerts of Africa, a tiger of uncommon ſize, agility, and fierceneſs, committed the moſt dreadful ravages. He attacked every animal he met with, and was never ſatiated with blood and ſlaughter. Reſiſtance ſerved only to increaſe his ferocity; and paſſive timidity,

to multiply his victims. When the foreſt afforded him no prey, he lurked near a fountain of water; and ſeized, in quick ſucceſſion, and with indiſcriminate cruelty, the various beaſts that came to drink. It happened that an elephant ſtopped to quench his thirſt at the ſtream, whilſt the tiger lay concealed in the adjoining thicket.

The ſight of a creature ſo ſtupendous, rather incited than reſtrained his rapacity. He compared his own agility with the unwieldy bulk of the elephant; and truſting that he ſhould find him as unfit to fight, as to fly, he bounded towards him, and ſnatched, with open jaws, at his proboſcis. The elephant inſtantly contracted it, with great preſence of mind; and receiving the furious beaſt on his tuſks, toſſed him up a conſiderable height into the air. Stunned with his fall, the tiger lay motionleſs ſome time; and the generous elephant diſdaining revenge, left him to recover from his bruiſes. When the tiger came to himſelf, (like the aggreſſor in every quarrel)

quarrel) he was enraged at the repulſe; and purſuing his injured and peaceable adverſary, he again aſſailed him, with redoubled violence. The reſentment of the elephant was now rouſed: He wounded the tiger with his tuſks, and then beat him to death with his trunk.

Does the ferocity of the tiger merit the honourable appellation of courage? Or will you not rather apply that epithet to the calm intrepidity of the inoffenſive elephant? The moral diſtinction is of conſiderable importance; and if it be clearly underſtood, you will deteſt the brutal character of an Achilles, whether you meet with it in the page of hiſtory, or in the tranſactions of life.

Impiger, iracundus, inexorabilis, acer;
Jura neget ſibi nata, nihil non arroget armis.*

THE PARASITE PLANT.

THERE is a plant in the Weſt Indies, called the *Caraguata*, which clings

* Hor. de Art. Poet. V. 121.

round

round the tree that is neareſt to its root; and ſoon gaining the aſcendant, covers the branches with a foreign verdure, robs them of nouriſhment, and at laſt deſtroys its ſupporter.

The diſtinguiſhing characters of the *Caraguata* are not confined to the vegetable kingdom, nor peculiar to any climate. They are found in the human ſpecies, and may be obſerved in every country. The monarch who exalts his own power, by the debaſement of the people, from whom it is derived; the ſtateſman, who builds his greatneſs on the ruin of his country; and the profligate youth, whoſe extravagance reduces to penury a too indulgent father; all belong to the claſs of the *Caraguata*.

IMMORTALITY.

EUPHRONIUS was ſometimes viſited, at Hart-Hill, by his friend Hiero; the cheerful, the pious, and the benevolent Hiero; whoſe life was almoſt equally divided

divided between the ſtudy of knowledge, the exerciſes of virtue, and the enjoyments of devout contemplation. One evening he retired from the table, at an early hour; and Julius, who happened to be preſent, and to be looking through the window, ſaw him ſoon afterwards, open a little gate, at the end of the garden, and direct his courſe towards a ſequeſtered path, which he loved to frequent. Curioſity incited him to follow the pious philoſopher; and, unperceived by Hiero, he placed himſelf behind the ſtump of a tree, ſufficiently near, to mark his words and geſtures. For Hiero was accuſtomed to *think aloud* in his ſolitary walks, and was now repeating the following lines.

At this ſtill hour the ſelf-collected ſoul
Turns inward, and beholds a ſtranger there
Of high deſcent, and more than mortal rank;
An embryo GOD; a ſpark of fire divine,
Which muſt burn on for ages, when the ſun
(Fair tranſitory creature of a day!)
Has clos'd his golden eye, and wrapt in ſhades,
Forgets his wonted journey through the eaſt*.

* Mrs. Barbauld's Poems.

Here

Here he pauſed; and remained ſome time buried in profound reflection. Then riſing with emotion from his ſeat, Forgive, he cried, oh! gracious Heaven, the impious fear, which frailty hath ſuggeſted to my mind. Reaſon diſclaims the gloomy terrors of annihilation, and bids aſpiring hope direct her views to immortality. The ſolemn ſilence which reigns around me, and which fancy painted as the image of *death*, is but the *ſleep* of animated nature. Soon the cheering beams of light will burſt, with reſplendent glory, from the eaſt; and the dawning day will awaken the creatures of God, to action and enjoyment. But the inferior ranks of beings, ſeem to be incapable of thoſe progreſſive improvements, which characterize the human kind. Beaſts, birds, and inſects fill their reſpective ſpheres, with unvaried equality; and generation ſucceeds to generation, without the advancement of a ſingle ſpecies in the ſcale of excellence.

The ſhort period of their lives appears adequate to the perfection, which they are

are qualified to attain; and the Sovereign of the univerſe hath proclaimed to them his law, *Hitherto ſhall ye go, and no farther.* But man is never ſtationary, never ſatisfied with the acquiſitions which he makes. The deepeſt draughts of knowledge ſerve only to increaſe his thirſt; exaltation in virtue but inflames his ambition; and his ſoaring ſpirit urges onward; ever approaching to, yet ever infinitely diſtant from the ſtandard of perfection.

Hiero again pauſed; and viewing with earneſt attention the ſpangled concave of heaven, he thus addreſſed himſelf to the ſtars, at the ſame time purſuing his walk.

Ye citadels of light,
Perhaps my future home, from whence the ſoul,
Revolving periods paſt, may oft look back,
With recollected tenderneſs, on all
The various buſy ſcenes ſhe left below,
Its deep-laid projects, and its ſtrange events,
As on ſome fond and doting tale, that ſooth'd
Her infant hours*.

* Mrs. Barbauld's Poems.

He

He was now almoſt out of hearing, and Julius left his covert to follow him. But finding it impoſſible to conceal himſelf, he accoſted the philoſopher, and honeſtly confeſſed that he had been liſtening to his ſoliloquy. He apologized for the intruſion; and entreated Hiero to purſue his meditations, without regard to his preſence. Happy ſhall I think myſelf, continued he, if you can convince me of my *title* to immortality.

Have you diſcovered any *flaw* in your *title*, replied Hiero, with his uſual complacency, that you thus expreſs yourſelf, with doubt, concerning ſo invaluable a reverſion? No *evidence*, that I am acquainted with, has yet been adduced by the moſt ſubtle ſceptic againſt a future ſtate: So that the probability of it is, at the firſt view, equal to its improbability. And if only a ſingle argument can be advanced in favour of it, the ſcale on that ſide will inſtantly preponderate. Your ignorance of the mode of exiſtence in another world, and of the tranſition

by

by death, from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith, nor of incredulity; and if we reaſon from it, we are ſure to be involved in error. Shew an acorn to a Hottentot, or wild Arab, who has never travelled beyond his own ſandy deſerts; and inform him that it will become a lofty tree, with ſpreading branches: The account will ſeem marvellous to his untutored mind; and he may ſuſpend his belief of it, but cannot reject it as a falſehood.

The condition of a child before its birth, bears very little analogy to the ſtate of man in his maturity: And if you can ſuppoſe a perſon to be ignorant that the one is preparatory to the other, ſuch ignorance would be no authority for the denial of the fact.

But there are many poſitive arguments, on which we may juſtly ground our conviction of a future life. The

ardent

ardent deſire and expectation of it, and the dread of annihilation, which are common to all mankind, may ſurely be regarded as preſumptions in favour of immortality. Deſire, whether we judge from analogy, or from the moral attributes of God, ſeems to imply the reality of its object; and the belief of this reality, which has prevailed in almoſt every age, and nation, muſt either have ariſen from ſome divine revelation, or from its conſonancy to the univerſal principles of human reaſon*.

* M. Michaelis, in his learned Diſſertation on the Reciprocal Influence of Language and Opinions, hath obſerved, that the Greeks made uſe of the ſame word (ψυχη, 1. *papilio*, 2. *anima*) for the *ſoul*, which in its primary ſignification expreſſes a *butterfly*. For a butterfly is only a caterpillar, that changes its form without dying; and bears therein a ſimilitude to the ſoul, which continues to exiſt in its new ſtate, after the diſſolution of the body. It was for this reaſon that the Greeks firſt repreſented the ſoul hieroglyphically, under the form of a butterfly; and afterwards proceeded to give it the very name of that inſect.

conſcience

Conſcience alſo, by ſuggeſting the idea of a future and ſolemn tribunal, confirms the expectation of another life. The rewards of virtue, and the puniſhments of vice, have generally their commencement here; but we look to the world that is to come, for their completion.

Merit and demerit, however, do not always meet with proportionate rewards, or puniſhments, in the preſent ſtate. Suffering virtue, and triumphant vice, are irregularities, which we daily obſerve in the diſpenſations of Providence; and they evidently point out an hereafter, when the Deity will vindicate the wiſdom, benevolence, and equity of his adminiſtration.

It appears to be an inconſiſtency, that death ſhould be the final event of life; and that the period of exiſtence ſhould be cloſed with ſuffering. Pain is often ſubſervient to pleaſure; and the evils which we undergo, for the moſt part, contribute to our improvement and perfection. Shall the

laſt pang, therefore, that we experience, and the greateſt in our apprehenſions, prove the eternal extinction of our being? Rather, Julius, let us ſuppoſe that our paſſage into another world, reſembles our birth into this; that both are neceſſarily attended with ſome degree of pain; and that the maturity of the human, is but the infancy of the heavenly life.

I would baniſh all *ſuppoſition*, however probable, ſaid Julius; and acknowledge the validity of no argument ſhort of *demonſtration*.

Baniſh then your pretenſions to philoſophy, replied Hiero, and avow a general ſcepticiſm! For how few are the truths which admit of *demonſtration?* Probability is almoſt the univerſal foundation of our reaſoning; and the wiſeſt men are governed by it, both in their ſpeculations, and in the moſt intereſting tranſactions of life. The nature and force of evidence neceſſarily vary with its objects; and whatever be our inquiries or purſuits, we can expect

expect only that kind and degree of it, which they are capable of affording. But in phyſical reſearches, we heſitate not to yield our aſſent to a theory, that ſolves the phænomena which it profeſſes to explain: And aſſent is heightened into conviction, when it appears that numerous facts confirm, and no one oppoſes it. But in what does the *theory of a future ſtate* differ from that of magnetiſm or of gravitation, except in its tranſcendent importance to mankind?

Julius made no reply. The night was far advanced; and Hiero, impatient to enjoy in ſolitude his own reflections, haſtened back to his apartment at Hart-Hill.

THE TAME GEESE AND WILD GEESE.

TWO geeſe ſtrayed from a farm yard, in the fens of Lincolnſhire, and ſwam down a canal to a large moraſs, which afforded them an extenſive range,

and plenty of food. A flock of wild geeſe frequently reſorted to it; and, though at firſt they were ſo ſhy, as not to ſuffer the tame ones to join them; by degrees they became well acquainted, and aſſociated freely together. One evening their cackling reached the ears of a fox, that was prowling at no great diſtance from the moraſs. The artful plunderer directed his courſe through a wood on the borders of it, and was within a few yards of his prey, before any of the geeſe perceived him. But the alarm was given, juſt as he was ſpringing upon them; and the whole flock inſtantly aſcended into the air, with loud and diſſonant cries. The wild geeſe winged their flight into the higher regions, and were ſeen no more; but the two tame ones, unuſed to ſoar, and habituated to receive protection without any exertion of their own powers, ſoon dropped down, and became ſucceſſively the victims of the fox.

The faculties of every animal are impaired by diſuſe, and ſtrengthened by exerciſe.

ciſe. And in man, the energy and verſatility of the mind depend upon action, no leſs than the vigour and agility of the body.

BEAUTY AND DEFORMITY.

A YOUTH, who lived in the country, and who had not acquired, either by reading or converſation, any knowledge of the animals which inhabit foreign regions, came to Mancheſter, to ſee an exhibition of wild beaſts. The ſize and figure of the elephant ſtruck him with awe; and he viewed the rhinoceros with aſtoniſhment. But his attention was ſoon withdrawn from theſe animals, and directed to another, of the moſt elegant and beautiful form; and he ſtood contemplating, with ſilent admiration, the gloſſy ſmoothneſs of his hair; the blackneſs and regularity of the ſtreaks, with which he was marked; the ſymmetry of his limbs; and above all, the placid ſweetneſs of his countenance. What is the name of this lovely animal, ſaid he to the keeper,

which you have placed near one of the uglieſt beaſts in your collection, as if you meant to contraſt beauty with deformity? Beware, young man, replied the intelligent keeper, of being ſo eaſily captivated with external appearance. The animal, which you admire, is called a tiger; and notwithſtanding the meekneſs of his looks, he is fierce and ſavage beyond deſcription. I can neither terrify him by correction, nor tame him by indulgence. But the other beaſt, which you deſpiſe, is in the higheſt degree docile, affectionate, and uſeful. For the benefit of man, he traverſes the ſandy deſerts of Arabia, where drink and paſture are ſeldom to be found; and will continue ſix or ſeven days without ſuſtenance, yet ſtill patient of labour. His hair is manufactured into clothing; his fleſh is deemed wholeſome nouriſhment; and the milk of the female is much valued by the Arabs. The camel, therefore, for ſuch is the name given to this animal, is more worthy of your admiration than the tiger; notwithſtanding the inelegance of his make, and the two bunches upon his back. For mere

external

external beauty is of little eſtimation; and deformity, when aſſociated with amiable diſpoſitions and uſeful qualities, does not preclude our reſpect and approbation.

PHILOSOPHICAL ATTENTION AND SAGACITY.

AN attentive and inquiſitive mind often derives very important inſtruction from appearances and events, which the generality of mankind regard as trivial and inſignificant. Permit me, Alexis, to offer to you a few examples of the truth of this obſervation. You have frequently remarked, and perhaps admired the volubility and luſtre of the globules of rain, that lie upon the leaves of colewort, and of other vegetables; but, I dare ſay, you have never taken the trouble of inſpecting them narrowly. Mr. Melville, a young philoſopher of uncommon genius, was ſtruck with the phænomenon, and applied his attention to the inveſtigation of it. He diſcovered that the luſtre of the drop is owing to a copious reflection of light, from the flattened part

of its ſurface, contiguous to the plant; and that when the drop rolls over a part, which has been wet, it inſtantly loſes all its brightneſs, the green leaf being ſeen through it. From theſe two obſervations he concludes, that the drop does not really *touch* the plant, whilſt it retains a mercurial appearance, but is ſuſpended by the force of a repulſive power. For there could not be any copious reflection of white light, from its under ſurface, unleſs there was a real interval between it and the plant. And if no contact be ſuppoſed, it is eaſy to account for the wonderful volubility of the drop, and why no traces of moiſture are left wherever it rolls.

From this reaſoning we may conclude, that when a poliſhed needle is made to ſwim on water, it does not touch the water, but forms around it, by a repulſive power, a bed, whoſe concavity is much larger than the bulk of the needle. And this affords a much better explanation of the fact, than the common one, deduced from the tenacity of the water. For the needle may be well

well conceived to ſwim upon a fluid lighter than itſelf, ſince the quantity of water thus diſplaced, by repulſion, muſt be equal to the weight of it. And this inſtance leads us to a juſt and neceſſary correction of the hydroſtatical law, *that the whole ſwimming body is equal in weight to a quantity of the fluid, whoſe bulk is equal to that of the part immerſed.* For it ſhould be expreſſed, *that the weight of the ſwimming body is equal to that of the weight of the quantity of fluid diſplaced by it.*

A very ingenious friend of mine, during his reſidence at the univerſity, undertook a courſe of experiments, to aſcertain the heat or cold produced by the ſolution of certain ſubſtances in ſpirit of wine. Whenever he withdrew the thermometer from the ſpirit, and ſuſpended it in the air, he uniformly obſerved, that the mercury ſunk two or three degrees, although the ſpirit of wine, in which the inſtrument had been immerſed, was even colder than the ſurrounding atmoſphere. This fact he communicated to the profeſſor of chemiſtry; who

who immediately ſuſpected, that *fluids by evaporation generate cold*; an hypotheſis, which he afterwards verified by a variety of beautiful, and deciſive trials.

When Sir John Pringle and Dr. Franklin were travelling together in Holland, they remarked, that the *track-ſchuyt*, or barge, in one of the ſtages, moved ſlower than uſual, and inquired the reaſon of it. The boatman informed them, that it had been a dry ſeaſon, and that the water was low in the canal. He was aſked, if the water was ſo low, that the boat touched the muddy bottom of the canal? to which he anſwered in the negative; adding, however, that the difference in the quantity of water, was ſufficient to render the draught more difficult to the horſe. The travellers, at firſt, were at a loſs to conceive, how the depth of the water could affect the motion of the boat, provided that it ſwam clear of the bottom. But Dr. Franklin, having ſatisfied himſelf of the truth of the boatman's obſervation, began to conſider it attentively; and endeavoured to account for it in the

the following manner. The barge, in proceeding along the canal, muſt regularly diſplace a body of water, equal in bulk to the ſpace which ſhe occupies; and the water, ſo removed, muſt paſs underneath, and on each ſide of her. Hence if the paſſage, under her bottom, be ſtraitened by the ſhallows, more of the water muſt paſs by her ſides, and with greater velocity, which will retard her courſe, becauſe ſhe moves the contrary way. The water, alſo, becoming lower behind than before the boat, ſhe will be preſſed back by the weight of its difference in height; and her paſſage will be obſtructed, by having that weight conſtantly to overcome.

However ſatisfactory this reaſoning might appear to be, Dr. Franklin determined to aſcertain the truth of it by experiment; deeming the ſubject of conſiderable importance to the inhabitants of a country, in which ſo many projects for navigable canals have been adopted. And he concludes, from many well-concerted trials, the relation of which would now be tedious

tedious to you, that if four men or horſes be required to draw a boat, in *deep water*, four leagues in four hours; five will be neceſſary to draw the boat, the ſame diſtance in the ſame time, in *ſhallow water*.

I ſhall give you one inſtance more of the advantages of ſagacious attention, which may, perhaps, be more amuſing to you, than thoſe which I have recited.

A playful boy, whoſe buſineſs it was to open and cloſe alternately, the communication between the boiler and the cylinder of a fire engine, perceived that this trouble might readily be ſaved. Whenever, therefore, he wiſhed to be at liberty to divert himſelf with his companions, he tied a ſtring from the handle of the valve, which formed the communication, to another part of the machine that was in motion; and the valve then performed its office without aſſiſtance. The boy's idleneſs being remarked, his contrivance ſoon became known, and the improvement is now adopted in every fire engine.

THE

THE JOLLY FELLOW.

RODERIC was a young man, who had neglected the cultivation of his underſtanding, and had made an early ſacrifice of knowledge to merriment. He could ſing a jovial ſong, and tell a ſtory admirably; for he deſpiſed truth, when it interfered with the embelliſhments of humour. His ſociety was courted by the gay and the diſſipated; and whenever he exerted his talents, he ſet the *table in a roar*. But Roderic was ſubject to ſudden revolutions of mind. At a convivial meeting, one day, he had been more than uſually lively and facetious. The Champagne went briſkly round; and bottle after bottle, in quick ſucceſſion, was emptied and caſt aſide. All at once he became penſive; his countenance fell; his eyes were fixed; and he ſeemed loſt in meditation. The company rallied him, and demanded the cauſe of ſuch an unexpected tranſition from jollity to gloom. Certain ſtrange ideas,

ſaid

ſaid he, have obtruded themſelves upon me; and I am ſhocked to perceive how exactly I reſemble the bottle of Champagne, that is before us. The anſwer was a myſtery. After a ſhort pauſe, he unravelled it. Like this bottle, continued he, I am only ſparkling and frothy; the ſource of exhilaration, but not of ſatisfaction. Sickneſs or misfortune, the ſtorms of life, may ſour my wit, or flatten my ſpirits; time will inevitably exhauſt them; and I ſhall then be put away with contempt, as an empty veſſel of no intrinſic value.

THE DUNGHILL COCK.

OBSERVE that cock! ſaid the wealthy and plodding Apicius. He has found a way into my granary; and though he ſtands upon a large heap of corn, where he may gratify all his wants, without pains or trouble, yet he *ſcrapes* with as much eagerneſs, as if he were earning his ſcanty pittance on the dunghill. And is not his maſter, anſwered I, daily chargeable with the

the like folly, though he boaſts of reaſon, and ridicules the undiſtinguiſhing operations of inſtinct? Providence has furniſhed him with abundance, but he toils with anxiety for more. He impatiently ſearches for new treaſures, whilſt he ſhould be enjoying thoſe which he poſſeſſes: And in the midſt of affluence he ſuffers the evils of penury.

PERSECUTION, AN ANCIENT FRAGMENT.

ARAM was ſitting at the door of his tent, under the ſhade of his fig tree; when it came to paſs that a man, ſtricken with years, bearing a ſtaff in his hand, journeyed that way. And it was noon day. And Aram ſaid unto the ſtranger, Paſs not by, I pray thee, but come in, and waſh thy feet, and tarry here until the evening; for thou art ſtricken with years, and the heat overcometh thee. And the ſtranger left his ſtaff at the door, and entered into the tent of Aram. And he reſted himſelf; and Aram ſet before him bread,

bread, and cakes of fine meal, baked upon the hearth. And Aram bleſſed the bread, calling upon the name of the Lord. But the ſtranger did eat, and refuſed to pray unto the Moſt High; ſaying, Thy Lord is not the God of my fathers; why therefore ſhould I preſent my vows unto him? And Aram's wrath was kindled; and he called his ſervants, and they beat the ſtranger, and drave him into the wilderneſs. Now in the evening, Aram lifted up his voice unto the Lord, and prayed unto him; and the Lord ſaid, Aram, where is the ſtranger that ſojourned this day with thee? And Aram anſwered and ſaid, Behold, O Lord! he ate of thy bread, and would not offer unto thee his prayers and thankſgivings. Therefore did I chaſtiſe him, and drive him from before me into the wilderneſs. And the Lord ſaid unto Aram, Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backſlidings; and ſhalt thou be ſevere with thy brother, to mark his errors, and to puniſh his perverſeneſs? Ariſe and follow the ſtranger; and carry

with

with thee oil and wine, and anoint his bruiſes, and ſpeak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth only unto me. Vain is thine oblation of thankſgiving, without a lowly heart. As a bulruſh thou mayeſt bow down thine head, and lift up thy voice like a trumpet; but thou obeyeſt not the ordinance of thy God, if thy worſhip be for ſtrife and debate. Behold the ſacrifice that I have choſen; is it not to undo the heavy burdens; to let the oppreſſed go free; and to break every yoke? To deal thy bread to the hungry; and to bring the poor, that are caſt out, to thy houſe? And Aram trembled before the preſence of God. And he aroſe, and put on ſackcloth and aſhes; and went out into the wilderneſs, to do as the Lord had commanded him*.

* This parable is an imitation of one compoſed by Dr. Franklin; if that may be called an imitation which was written without a ſight, and from a very imperfect account of the original. Mr. Dodſley has inſerted the preſent piece, in the Annual Regiſter for 1777; but it has here undergone ſome alterations.

UNIFORMITY IN RELIGION.

WHEN Charles the V. had reſigned the ſceptre of Spain, and the imperial crown of Germany, he retired to the monaſtery of St. Juſtus, near the city of Placentia, in Eſtremadura. It was ſeated in a vale, of no great extent, watered by a ſmall brook, and ſurrounded by riſing grounds, covered with lofty trees. From the nature of the ſoil, as well as the temperature of the climate, it was eſteemed the moſt healthful and delicious ſituation in Spain. Here he cultivated with his own hands, the plants in his garden; and ſometimes he rode out to a neighbouring wood, on a little horſe, attended only by a ſingle ſervant on foot. When his infirmities confined him to his apartment, and deprived him of theſe more active recreations, he either admitted a few gentlemen,

tlemen, who reſided near the monaſtery, to viſit him, and entertained them familiarly at his own table; or he employed himſelf in ſtudying mechanical principles, and in forming works of mechaniſm, of which he had always been remarkably fond, and to which his genius was peculiarly turned. He was extremely curious with regard to the conſtruction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, with a mixture of ſurprize as well as regret, on his own folly (as he might alſo on his cruelty and injuſtice) in having exerted himſelf, with ſo much zeal and perſeverance, in the more vain attempt of bringing mankind to an uniformity of ſentiment, concerning the doctrines of religion *. Happy would it have been for Europe, if this juſt and ſtriking analogy had occurred to the monarch during the plenitude of his power! And happy might

* See Robertſon's Hiſtory of Charles V.

it now prove, if allowed to operate againſt the ſpirit of bigotry and perſecution, which ſtill actuates many individuals, and even large communities!

Lord Bacon, in treating the ſubject of UNITY IN RELIGION, ſeems to have been forcibly impreſſed by an analogy, which he quotes from one of the Fathers. "Chriſt's "coat," ſays he, "had indeed no ſeam; "but the Church's veſture was of divers "colours. Let there be, therefore, va-"riety in the veſture, but no ſciſſure. "For unity and uniformity are widely "different." It is to be lamented, that in almoſt every church, throughout Chriſtendom, a language is introduced into the Creeds, and public offices of religion, which being not ſcriptural, but borrowed from the logic of the ſchools, has become the ſubject of bitter controverſy amongſt Chriſtians. Such *novelties of words*, as the apoſtle terms them, ought carefully to be avoided, for the ſake of peace. Nor ſhould any doctrinal phraſeology be admitted, that

is

is not ſtrictly and literally evangelical. The ſame great author, I have juſt quoted, has well remarked, that "men create to "themſelves oppoſitions which in truth "are not, and faſhion and coin them into "new terms, which are ſo fixed and un-"variable, that though the meaning ought "to govern the term, the term governs "the meaning." In the excellent form of prayer, which our Saviour has enjoined, the true ſpirit of catholiciſm is obſerved, though it is borrowed from the Jewiſh ritual: And it is an exemplar that his diſciples, in every country and of every denomination, ſhould religiouſly follow.

When Alexandria was taken, by one of the ſucceſſors of Mahomet, the famous library, in that city, was ordered to be deſtroyed. Omar, the commander of the faithful, being ſolicited to ſpare the books in philoſophy, returned an anſwer to the following purport. *As to the books, of which mention is made, if there be contained in them what accords with the book of God, there*

is, without them, in the book of God, all that is ſufficient. But if there be any thing in them repugnant to that book, we in no reſpect want them. Order them, therefore, to be all deſtroyed!——Were ſome modern library, furniſhed only with the decrees of councils, confeſſions of faith, and ſcholaſtic theology, to be now conſigned to the flames, by an imperial mandate, who would petition for its preſervation? Or if a zealous advocate aroſe, with what peculiar propriety might the reply of Omar be adopted, changing the reference, from the Koran of Mahomet, to the ſacred goſpel of Jeſus Chriſt!

THE PEDLAR AND HIS ASS.

IT was noon day, and the ſun ſhone intenſely bright, when a pedlar, driving his aſs laden with the choiceſt Burſlem ware, ſtopped upon Delamere foreſt, to take ſome refreſhment. He ſat down upon the turf, and after conſuming the proviſions in

in his ſatchel, emptied his dram bottle, and then compoſed himſelf to ſleep. But the aſs, which had travelled many a wearisome mile without taſting a morſel of food, remained muzzled by his ſide, wiſtfully viewing the bloſſoms of furze, which grew in great abundance around them. Fatigue and heat, however, overpowered the ſenſations of hunger, and drowſineſs ſtole upon him. He kneeled down, and doubling his legs under him, reſted upon his belly, in ſuch a poſition, that each of the panniers which he carried touched the ground, and was ſecurely ſupported by it. But his ſlumbers were of ſhort duration. An angry hornet, whoſe neſt had been that morning deſtroyed, perched upon his back, and ſtung him to the quick. Rouſed by the ſmart, he ſuddenly ſprung up, and by this violent motion produced a loud jarring of the earthen ware. The pedlar awaked in conſternation; and ſnatching his whip, began to laſh the aſs with mercileſs fury. The poor beaſt fled from his ſtripes, and was heard of no more; the panniers were thrown off; and the Burſlem ware was

entirely demoliſhed. Thus did inhumanity, lazineſs, and paſſion, meet with deſerved puniſhment. Had the pedlar remembered the craving hunger of the aſs, when he gratified his own; or had he purſued with diligence his journey, after finiſhing his repaſt, no part of theſe misfortunes would have befallen him: And his loſs might have been inconſiderable, if unjuſt ſeverity and raſh reſentment had not completed his ruin.

THE BEES.

A DUTCH merchant, who was ſettled at Batavia, procured a hive of young bees from Poland, that he might multiply the breed of this induſtrious inſect, and regale himſelf with honey, prepared under his own inſpection. The bees were ſtationed in a delightful garden, of large extent, and furniſhed with the richeſt profuſion of fragrant herbs and flowers. Plenty ſoon corrupted their diſpoſition to labour; and the ſtock of honey which they collected, during

during the firſt months of their ſettlement, was of little value. The expected winter did not enſue; and as they continued to enjoy abundance in this happy climate, they became improvident of futurity, and were no longer at the pains to ſtore their cells, with that food, which bountiful nature at all ſeaſons provided for them. Thus unfavourable was exceſſive abundance to the admired virtues of the bee. And no leſs injurious to many a well-formed youth is that affluence, which hath been heaped together by parental toil, to gratify parental ambition; but which ſerves either to nouriſh ſloth, by ſuperſeding the neceſſity of application; or to promote diſſipation, riot, and profligacy, by giving a falſe direction to activity.

AN EPITAPH.

TO
THE MEMORY
OF
SYLVIA;
A CHEERFUL COMPANION;
A FAITHFUL FRIEND;
AND
TRUE PHILOSOPHER;
IF SUBMISSION TO GOD,
BENEVOLENCE TO MAN,
AND
STRICT CONFORMITY TO NATURE,
WITH UNAFFECTED INDIFFERENCE
TO
PROFIT, POWER, OR FAME,
BE GENUINE PHILOSOPHY.
SHE
MINGLED IN ALL COMPANIES,
YET PRESERVED
HER NATIVE SIMPLICITY OF MANNERS;
AND WAS CARESSED BY THE PROFLIGATE,
WHILST SHE REPROVED THEIR
VICES
BY HER GOOD EXAMPLE.
HER RELIGION
WAS UNTAINTED WITH BIGOTRY,
ALTHOUGH SHE DOUBTED OF NO
ARTICLE OF FAITH:

AND

AND
SHE STEADILY MAINTAINED
PASSIVE OBEDIENCE AND NON-RESISTANCE,
WITHOUT BECOMING
A PARTISAN IN POLITICS.
SPOTLESS AS A SAINT
SHE LIVED;
AND DIED A
MARTYR.
THIS MONUMENT
BLAZONS NO FEIGNED VIRTUES OF THE
DEAD,
TO FLATTER THE VANITY OF THE
LIVING;
FOR IT IS ERECTED NOT TO
A WOMAN,
BUT
A SPANIEL*.

Art thou offended, gentle reader, at this tribute to the memory of a faithful dog? Viſit the gardens at Stowe; and peruſe the lines inſcribed by Cobham to Signior Fido, his Italian greyhound! Or if claſſic authority influence thy taſte, turn to the page of Plutarch, and read the following narration! "When the Atheni-"ans, during the war in which they were

* See an account of this ſpaniel, part II. p. 170.

"engaged

" engaged againſt the Perſians, were con-
" ſtrained to abandon their city, and retire
" to the iſland of Salamis, Xanthippus,
" the father of Pericles, embarked with
" the reſt of his countrymen. His faith-
" ful dog, having been left behind, ſwam
" after the ſhip till he reached the ſhore;
" where the poor creature was no ſooner
" landed, than he threw himſelf down, ex-
" hauſted with fatigue, and expired at his
" maſter's feet. Xanthippus buried him
" on the ſpot; and, as a grateful memorial
" of his fidelity, erected a monument over
" his grave, which remains to this day,
" and is known by the name of *Cynoſſema*,
" or the dog's ſepulchre."

MATERNAL CLAIMS TO DUTY;

PARAPHRASED FROM XENOPHON.

IT has been the maxim of ſome of the paſſionate admirers of antiquity, that " all novelty is but oblivion." And though this obſervation is only to be admitted within

within certain reſtrictions, it has ſufficient foundation to incite our diligent inquiries into the records of ancient literature. As time ſtamps additional value on whatever is uſeful and important, the treaſures which we diſcover in the rich mines of Greece and Rome, will appear to us of more intrinſic worth, than thoſe which modern periods have opened to our view. It may therefore be more wiſe in me, than in the pedant of old, to purchaſe the lamp of Socrates; and by borrowing his light, and enlarging upon his precepts, become a philoſopher, and teacher of morality.

Lamprocles, the eldeſt ſon of Socrates, fell into a violent paſſion with his mother. Socrates was a witneſs to this ſhameful miſbehaviour, and attempted the correction of it in the following gentle and rational manner. "Come hither, ſon," ſaid he, "have you never heard of men who are "called ungrateful?" "Yes, frequently," anſwered the youth. "And what is ingra-"titude," demanded Socrates? "It is to

"receive

" receive a kindneſs," ſaid Lamprocles, " without making a proper return, when " there is a favourable opportunity." " In- " gratitude is a ſpecies of injuſtice, there- " fore," ſaid Socrates. " I ſhould think " ſo," anſwered Lamprocles. " If then," purſued Socrates, " ingratitude be injuſtice, " does it not follow, that the degree of " it muſt be proportionate to the magni- " tude of the favours which have been re- " ceived?" Lamprocles admitted the in- ference; and Socrates thus purſued his interrogations. " Can there ſubſiſt higher " obligations than thoſe, which children " owe to their parents; from whom life is " derived and ſupported, and by whoſe " good offices, it is rendered honourable, " uſeful, and happy?" " I acknowledge " the truth of what you ſay," replied Lamprocles; " but who could ſuffer, with- " out reſentment, the ill humours of ſuch " a mother, as I have?" " What ſtrange " thing has ſhe done to you?" ſaid So- crates. " She has a tongue," replied Lamprocles, " that no mortal can bear."

" How

"How much more," ſaid Socrates, "has "ſhe endured from your wrangling, fret- "fulneſs, and inceſſant cries in the period "of infancy? What anxiety has ſhe ſuf- "fered from the levities, capriciouſneſs, "and follies of your childhood and youth? "What affliction has ſhe felt, what toil "and watching has ſhe ſuſtained, in your "illneſſes? Theſe, and various other "powerful motives to filial duty and grati- "tude, have been recogniſed by the legi- "ſlators of our republic. For if any one "be diſreſpectful to his parents, he is not "permitted to enjoy any poſt of truſt "or honour. It is believed, that a ſacri- "fice, offered by an impious hand, can "neither be acceptable to the gods, nor "profitable to the ſtate: And that an un- "dutiful ſon cannot be capable of per- "forming any great action, or of executing "diſtributive juſtice, with impartiality. "Similar marks of diſgrace are likewiſe "ordained for thoſe, who, after the death "of their parents, neglect their funeral "rites. This circumſtance is particularly

"inquired

"inquired into, when the characters of "thoſe are examined, who are the candi- "dates for public offices: Therefore, my "ſon, if you be wiſe, you will pray to the "gods to pardon the offences, committed "againſt your mother. Let no one diſ- "cover the contempt, with which you have "treated her; for the world will condemn, "and abandon you for ſuch behaviour. "And if it be even ſuſpected, that you "repay with ingratitude the good offices "of your parents, you will inevitably fore- "go, the kindneſſes of others; becauſe no "man will ſuppoſe, that you have a heart "to requite either his favours or his "friendſhip."

FRATERNAL AFFECTION;

PARAPHRASED FROM XENOPHON.

TWO brothers, named Chærephon and Chærecrates, had quarrelled with each other, when Socrates, being acquainted with them, was ſolicitous to reſtore their

their amity. Meeting, therefore, with Chærecrates, he thus accoſted him. "Is "not friendſhip the ſweeteſt ſolace in ad- "verſity, and the greateſt enhancement of "the bleſſings of proſperity?" "Cer- "tainly it is," replied Chærecrates; "be- "cauſe our ſorrows are diminiſhed, and "our joys increaſed by ſympathetic parti- "cipation." "Amongſt whom, then, muſt "we look for a friend?" ſaid Socrates. "Would you ſearch amongſt ſtrangers? "They cannot be intereſted about you: "Amongſt your rivals? They have an in- "tereſt in oppoſition to yours: Amongſt "thoſe, who are much older or younger "than yourſelf? Their feelings and pur- "ſuits will be widely different from yours. "Are there not, then, ſome circumſtances "favourable, and others eſſential to the "conſtitution of friendſhip?" "Undoubt- "edly there are," anſwered Chærecrates. "May we not enumerate," continued So- "crates, "amongſt the circumſtances fa- "vourable to friendſhip, long acquaint- "ance, common connections, ſimilitude of

" age, and union of intereſt? I acknow-
" ledge," ſaid Chærecrates, " the power-
" ful influence of theſe circumſtances:
" But they may ſubſiſt, and yet others be
" wanting, that are eſſential to mutual
" amity." " And what," ſaid Socrates, " are
" thoſe eſſentials, which are wanting, in
" Chærephon?" " He has forfeited my
" eſteem and attachment," anſwered Chæ-
recrates. " And has he alſo forfeited the
" eſteem and attachment of the reſt of
" mankind?" continued Socrates. " Is he
" devoid of benevolence, generoſity, gra-
" titude, and other ſocial affections?" " The
" gods forbid!" cried Chærecrates, " that
" I ſhould lay ſuch a heavy charge upon
" him! His conduct to others, I believe,
" is irreproachable; and it wounds me
" the more, that he ſhould ſingle me out as
" the object of his unkindneſs." " Suppoſe
" you have a very valuable horſe," reſumed
Socrates, " gentle under the treatment of
" others, but ungovernable, when you
" attempt to uſe him; would you not en-
" deavour, by all means, to conciliate his

" affection,

" affection, and to treat him in the way " moſt likely to render him tractable? Or " if you have a dog, highly prized for his " fidelity, watchfulneſs, and care of your " flocks, who is fond of your ſhepherds, " and playful with them, and yet ſnarls " whenever you come in his way; would " you attempt to cure him of this fault by " angry looks, or words, or any other " marks of reſentment? You would ſurely " purſue an oppoſite courſe with him. And " is not the friendſhip of a brother of far " more worth, than the ſervices of a horſe, " or the attachment of a dog? Why then " do you delay to put in practice thoſe " means, which may reconcile you to " Chærephon?" " Acquaint me with thoſe " means," anſwered Chærecrates, " for I " am a ſtranger to them." " Anſwer me " a few queſtions," ſaid Socrates. " If you " deſire, that one of your neighbours ſhould " invite you to his feaſt, when he offers a " ſacrifice, what courſe would you take?"— " I would firſt invite him to mine." " And " how would you induce him to take the

" charge of your affairs, when you are on " a journey?"—" I ſhould be forward to do " the ſame good office to him, in his ab- " ſence."—" If you be ſolicitous to remove " a prejudice, which he may have received " againſt you, how would you then behave " towards him?"—" I ſhould endeavour " to convince him, by my looks, words, " and actions, that ſuch prejudice was ill " founded."—" And if he appeared inclined " to reconciliation, would you reproach " him with the injuſtice he had done you?" —" No," anſwered Chærecrates, " I " would repeat no grievances." " Go," ſaid Socrates, " and purſue that conduct " towards your brother, which you would " practiſe to a neighbour. His friendſhip " is of ineſtimable worth; and nothing is " more delightful to the gods, than for " brethren to dwell together in unity."

IMMODE-

IMMODERATE STUDY.

SOPHRON had paſſed the day, in very intenſe application to his favourite ſtudy. The ſhades of the evening inſenſibly ſtole upon him. He called for his lamp, and ſupplied it with an extraordinary quantity of oil, that it might burn till midnight. The flame was languid, and glimmering—He added more oil—It yielded a ſtill fainter light. Again he repleniſhed the lamp—The flame became dimmer—He cloſed his book; and was ſoon left in total darkneſs.

Ah! ſtudious youth, uſe not with ſuch profuſion the ſacred oil of learning! Thus laviſhly applied, it will extinguiſh, not brighten the intellectual lamp that burns within thee.

THE CANARY BIRD AND RED LINNET.

ONE fine evening, in the month of May, a canary bird was carried into

the garden at Hart-Hill. The cage was ſuſpended by the branch of a cherry tree, the bloſſoms and leaves of which overſpread the top of it, furniſhing at once a delightful ſhade and luxurious repaſt. I ſat down near it, on a bank of turf, and was highly pleaſed to obſerve how much the little creature ſeemed to enjoy his new ſituation. After fluttering his wings, hopping about, and pecking the bloſſoms which preſented themſelves through the wires of the cage, he at length fixed himſelf upon his perch, and began the moſt melodious ſong I ever heard. His notes were ſo tuneful, diſtinct, and various, that he ſoon ſilenced the muſic of a neighbouring ſhrubbery; and drew ſeveral birds into the cherry tree. The ſong of the canary was now interrupted by a loud chirping, which proceeded, as I could clearly diſcern through the leaves of the tree, from a red linnet perched on a twig, almoſt cloſe to the cage. When the linnet ceaſed, the canary bird ſeemed to reply by chirping in a ſimilar manner, but with more ſweetneſs and compoſure. Imagination

gination ſoon made me acquainted with this new language; and I ſuppoſed the following dialogue to have been carried on between them.

LINNET. Silly bird! what cauſe haſt thou to raiſe ſuch cheerful and exulting notes? Compare with ours thy wretched ſituation. And when thou vieweſt the bleſſings that we poſſeſs, ſhew at leaſt ſome ſhare of wiſdom and ſenſibility, by lamenting thy incapacity of attaining them. To rejoice in calamity is, ſurely, the height of folly.

CANARY BIRD. Your reproofs are cruel and unjuſt. It is over the comforts, and not the evils of my ſituation, that I rejoice. When I ſee you roving at large, I feel the loſs of liberty; and as I hop from one ſide of my priſon to another, I often expand my wings, conſcious of powers which I am reſtrained from exerciſing. Nor am I indifferent to thoſe ſocial pleaſures, of which, though ſometimes a witneſs, I am never a partaker. But why ſhould I repine that,

in theſe reſpects, you are more happy than myſelf? As reaſonably might you complain that partial Heaven has conferred advantages on me, which are denied to you. For in that ſeaſon when you are expoſed to hardſhip, famine, and danger, I am fed with a liberal hand; ſheltered from the winter's cold; and protected from the fowler, and every animal of prey. Allow me then, without reproach, to expreſs my thankfulneſs to God in ſongs of praiſe; to bear my lot with cheerful reſignation; and even to rejoice in that good, which, though withholden from me, is beſtowed upon others of the feathered race.

Impreſſed with theſe ideas, I aroſe from my ſeat, and retired to my chamber, pondering the leſſon of benevolence, gratitude, and contentment, which I had heard. My window commanded a view of a rich and extenſive plain, bounded by lofty mountains. The ſun particularly illumined a craggy cliff, the ſummit and ſides of which were covered with pine trees. Fancy was on the wing, and inſtantly tranſported me

me to the ſtriking ſcene. I conceived it to be the reſidence of Theophilus; and as I entered the favourite grove of the pious philoſopher, his evening meditations thus ſaluted my intellectual ear.—"Teach me "to love thee, and thy divine adminiſtra- "tion! to regard the univerſe itſelf as my "true and genuine country; not that little "caſual ſpot where I firſt drew vital air. "Teach me to regard myſelf but as a part "of this great whole; a part which for its "welfare I am as patiently to reſign, as I "reſign a ſingle limb for the welfare of my "whole body. Let my life be a continued "ſcene of acquieſcence, and of gratitude; "of gratitude for what I enjoy, of acqui- "eſcence in what I ſuffer; as both can "only be referable to that order of events, "which cannot but be beſt, as being by "thee approved and choſen.

"Inaſmuch as futurity is hidden from "my ſight, I can have no other rule of "choice, by which to govern my conduct, "than what ſeems conſonant to the welfare "of

" of my own particular nature. If it ap-
" pear not contrary to duty and moral
" office (and how ſhould I judge but from
" what appears?) thou canſt not but for-
" give me, if I prefer health to ſickneſs;
" the ſafety of life and limb, to maiming or
" to death. But did I know that theſe
" incidents, or any were appointed me, in
" that order of events, by which thou
" preſerveſt and adorneſt the whole; it
" then becomes my duty to meet them
" with magnanimity; to co-operate with
" cheerfulneſs in what thou ordaineſt;
" that ſo I may know no other will than
" thine alone; and that the harmony of
" my particular mind with thy univerſal,
" may be ſteady and uninterrupted through
" the period of my exiſtence.

" Yet ſince to attain this height, this
" tranſcendent height, is but barely poſ-
" ſible, if poſſible, to the moſt perfect
" humanity; regard what within me is
" congenial to thee; raiſe me above my-
" ſelf, and warm me into enthuſiaſm. But

" let

" let my enthuſiaſm be ſuch as befits a
" citizen of thy polity; liberal, gentle,
" rational, and humane—not ſuch as to
" debaſe me into a poor and wretched ſlave,
" as if thou wert my tyrant, not my father;
" much leſs ſuch as to transform me into a
" ſavage beaſt of prey, ſullen, gloomy,
" dark, and fierce; prone to perſecute, to
" ravage, and deſtroy; as if the luſt of
" maſſacre could be grateful to thy good-
" neſs. Permit me rather madly to avow
" villainy in thy defiance, than impiouſly
" to aſſert it under colour of thy ſervice.
" Turn my mind's eye from every idea of
" this character; from the ſervile, abject,
" horrid, and ghaſtly, to the generous,
" lovely, fair, and godlike.

" Here let me dwell;—be here my
" ſtudy and delight. So ſhall I be enabled,
" in the ſilent mirrour of contemplation, to
" behold thoſe forms which are hidden to
" human eyes—that animating wiſdom
" which pervades and rules the whole;
" that law irreſiſtible, immutable, ſupreme,

" which

" which leads the willing, and compels
" the averſe, to co-operate in their ſtation
" to the general welfare; that magic divine
" which, by an efficacy paſt comprehenſion,
" can transform every appearance, the moſt
" hideous, into beauty, and exhibit all
" things fair and good to Thee, Eſſence
" Increate, *who art of purer eyes than ever*
" *to behold iniquity.*

" Be theſe my morning, theſe my evening
" meditations — with theſe may my mind
" be unchangeably tinged — that loving
" Thee, with a love moſt diſintereſted and
" ſincere; enamoured of thy polity, and
" thy divine adminiſtration; welcoming
" every event with cheerfulneſs and mag-
" nanimity, as being beſt upon the whole,
" becauſe ordained of Thee; propoſing
" nothing to myſelf, but with a reſerve, that
" Thou permitteſt; acquieſcing in every
" obſtruction, as ultimately referable to thy
" providence — in a word, that working
" this conduct by due exerciſe, into per-
" fect habit, I may never murmur, never
" repine;

" repine; never miſs what I would obtain,
" nor fall into that which I would avoid;
" but be happy with that tranſcendent
" happineſs, of which no one can deprive
" me; and bleſt with that divine liberty,
" which no tyrant can annoy*."

AN EXPERIMENT.

LOOK attentively at this glaſs, and mark the variety of images which it exhibits? You will ſee in it the haughty and inſolent courtier, awed into gentleneſs by the preſence of the tyrant, whom he ſerves: And the tyrant diſturbed by ſuſpicion, fear and anxiety, whilſt he receives with ſmiles the incenſe of flattery, and glories in his ſplendour and power: The envious man tortured at the heart, yet expreſſing outward ſigns of pleaſure, when the merits of his rival are extolled: The

* The paragraphs marked by inverted commas, have been copied, with a few variations, from Mr. Harris's dialogue concerning happineſs.

well-

well-educated youth, who has been ſeduced by vicious companions inwardly appalled during the hours of riot and jollity: The idle lounger, ſeemingly at eaſe, but really fretful, diſcontented, and unhappy.

—You are jocular, ſaid Alexis. I ſee nothing but a glaſs tumbler, containing about two parts of water and one of oil, ſuſpended by a cord, and ſwung backwards and forwards by your hand. The oil appears perfectly ſmooth and undiſturbed, whilſt the water below is in violent agitation.

And do you not perceive, anſwered Euphronius, a ſtriking analogy between this internal ſtorm but ſuperficial calm, and the ſeveral characters which I have enumerated? I will diverſify the alluſion, and vary the experiment by pouring out the oil, and ſupplying its place with water. The fluid you obſerve, now remains tranquil throughout, although the ſame motion

is given to the veſſel as before*. Thus compoſure of mind may be preſerved amidſt the agitations and tumults of life, if we cheriſh no paſſions, that, like oil and water, are diſcordant to each other.—Alexis acknowledged the propriety of theſe moral analogies; but expreſſed his ſurprize and perplexity at the appearances from which they were deduced. He was deſired to conſider them attentively, and to exerciſe his genius in the ſolution of them.

THE ROVING FISHES.

IF ſolid happineſs we prize,
Within our breaſt this jewel lies,
And they are fools who roam. - - - -
Of reſt was Noah's dove bereft,
When, with impatient wing, ſhe left
That ſafe retreat, the ark:
Giving her vain excurſion o'er,
The diſappointed bird once more
Explor'd the ſacred bark †.

* See Dr. Franklin's Experiments and Obſervations on Electricity.

† Cotton's Fire-Side.

Sophronia,

Sophronia, whoſe maternal tenderneſs was directed by a ſolid judgment and well-cultivated underſtanding, had been repeating theſe lines to her ſon, and urging the difficulties, temptations, and dangers which await the inexperienced youth, when he too forwardly launches into the buſy world. They were enjoying an evening's walk; and the path which they purſued terminated in a beautiful pond, ſupplied with water by a murmuring rill, that for a while ſeemed to loſe its current; but paſſing onwards flowed, through a concealed grate, into a neighbouring brook. Having reached the margin of the pond, they ſtopped to gaze at the ſportive fiſhes, gliding in all directions, with graceful eaſe, through the yielding element. But a large tench was obſerved to remain in one unvaried poſition, as if ſtupified with pain, or overwhelmed with ſorrow. Were fiſhes capable of reflection, I ſhould preſume, ſaid Sophronia, that the tench we are looking at, is mourning the folly and calamities of her offspring. Laſt week,

week, a ſudden and unuſual ſwell of the brook raiſed the water of this pond above its level; and three young tenches eagerly took the opportunity of eſcaping over the grate, and quitted with joy the confinement, to which they had ſubmitted for ſome time, with impatience and diſcontent. They ſwam down the ſtream, exulting in their liberty; and were juſt entering a ſpacious mill pool, which promiſed every gratification to their boundleſs wiſhes, when a ravenous pike ſeized upon the foremoſt, and terrified the others with the apprehenſion of dangers before unknown. The ſhallows of the pool were now ſought, for ſecurity; but the flood having damaged the dike, the water rapidly diſcharged itſelf. One of the remaining tenches was left in a hollow, to die a painful and lingering death; the other impelled by hunger, ſwallowed a bait, and became the prey of a fiſherman. Thus periſhed theſe unfortunate rovers; affording us a leſſon of inſtruction, concluded Sophronia, which it cannot be neceſſary either to explain or to apply.

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THE HISTORIAN AND THE PAINTER.

WHAT unpleaſing face is this? ſaid a hiſtorian to a painter, as he was viewing the exhibition of his pictures. It is the portrait, anſwered the artiſt, of a man whom I ſecretly deſpiſe; and I have purpoſely rendered it harſh and diſagreeable.—What a liberal and noble countenance, continued the learned ſpectator, does the picture before me diſplay! So looks the original, replied the painter; and I have the honour to call him my friend and patron.—May I not preſume, then, that the Venus, on the right hand, is the likeneſs of your miſtreſs? I confeſs it, ſaid the artiſt with a bluſh. But if paſſion and prejudice ſometimes guide my pencil, how much more frequently do they direct your pen? I delineate chiefly for the eye; you for the underſtanding and the heart. To deceive, therefore, may be *venial* in the painter, but is *criminal* in the

the hiſtorian. The art of falſe colouring, however, is not peculiar either to you or to me. It is practiſed by all mankind, both in their judgments of themſelves and of others. Self-love ſtrongly incites to draw a flattering picture; political and religious prejudices, though leſs forcible, are not leſs certain in their influence; and envy, rivalſhip, and hatred offer to our pencil only dark and diſguſting teints.

All is infected, that th' infected 'ſpy,
As all looks yellow to the jaundic'd eye.

THE RATTLE SNAKE.

AN European youth, ſauntering through a wood in Virginia, heedleſs where he trod, ſuddenly heard a harſh rattling noiſe, which ſilenced the warbling of the nightingales, and ſeemed to ſtrike terror into every living object around him. He looked forward, and beheld, acroſs the path which he purſued, a large ſnake, with the head erect, the body coiled, and the

tail, from which the ſound proceeded, in continual agitation. Alarmed with the danger that awaited him, he haſtened back to Williamſburgh; and was eager both to recount his adventure, and to give utterance to the reflections which it had ſuggeſted. How wiſe, ſaid he, are the proviſions of the Author of nature, to guard his favourite, man, from whatever may prove noxious or deſtructive to him? The lion roars when he iſſues from his den; the wolf howls in his nocturnal excurſions; and the dreadful ſerpent, from which I eſcaped this morning, ſhakes his rattle, as he crawls along, to warn us of the danger that approaches.

Ceaſe, young man, replied a venerable ſage, to accuſe Providence of partiality; nor abuſe the wiſdom of God, by applauſes which are founded only on pride and ignorance! The animals you have mentioned, inhabit many a deſert, where no human footſtep can be traced: How then ſhould their inſtincts or exertions have any reference

ference to the ſecurity of man! The lions roar, and the wolves howl, to rouſe the beaſts from their ſecret hiding places: For without ſuch diſcovery of their prey, of what avail would be their ſtrength or ſwiftneſs?

The ſnake you ſaw, produces no ſound with the tail, in the ordinary motions of his body; and had not a childiſh fear prevented, you might have been a witneſs to the uſe which he makes of his rattle. That reptile feeds chiefly on ſquirrels and birds, which he cannot catch, without ſome artifice to bring them within his reach. He therefore creeps near the tree, on whoſe branches he perceives them; and ſuddenly ſhaking his rattle, ſo affrights the poor creatures, on which he fixes his piercing eyes, that they have no power to eſcape: And they leap from bough to bough, till, overcome with terror and fatigue, they fall to the ground, and are devoured by their ravenous enemy*.

* See Mead on Poiſons.

AN EXPERIMENT.

TWO young beech trees, planted at the ſame time, in the ſame ſoil, at a ſmall diſtance from each other, and equally healthy, were pitched upon as the ſubjects of the following experiment. They were accurately meaſured; and as ſoon as the buds began to ſwell in the ſpring, the whole trunk of one of them was cleanſed of its moſs and dirt, by means of a bruſh and ſoft water. Afterwards it was waſhed with a wet flannel, twice or thrice every week, till about the middle of ſummer. In autumn, when the annual growth was ſuppoſed to be completed, the beeches were again meaſured; and the increaſe of the tree, which had been waſhed, was found to exceed that of the other, nearly in the proportion of two to one*.

* See Dr. Hales' Statical Eſſays; Mr. Evelyn's Silva; and the Philoſoph. Tranſ. vol. LXVII.

Had

Had you ſeen the commencement of this experiment, Alexis, you would probably have ſmiled at the *nicety* of the gardener, and thought his labour miſapplied. But the concluſion of it will give you different ideas; and perhaps convince you, by the obvious analogy, that cleanlineſs and frequent waſhing promote the health, vigour, and growth of the body. It may ſatisfy you alſo, that various minute attentions, in the conduct of your education, which at preſent may ſeem to be ſuperfluous and irkſome, are of real importance, by removing thoſe cauſes which would retard your progreſs towards manly ſtrength and mental excellence. For every habit of awkwardneſs impairs ſome uſeful power of action; and as the moſs preys on the nutritious juices of the beech, ſo falſe opinions and principles deſpoil the mind of a correſpondent portion of knowledge, truth, and virtue.

TRUE ELEVATION OF MIND DISPLAYED IN CONDESCENSION AND HUMANITY.

SIR Philip Sidney was one of the brighteſt ornaments of Queen Elizabeth's court. In early youth he diſcovered the ſtrongeſt marks of genius and underſtanding. Sir Fulk Greville, Lord Brook, who was his intimate friend, and who has written an account of his life, ſays, "Though I lived with him, and knew him "from a child, yet I never knew him other "than a man; with ſuch ſteadineſs of "mind, lovely and familiar gravity, as car-"ried grace and reverence above greater "years. His talk was ever of knowledge; "and his very play tended to enrich his "mind."

He was an active ſupporter of the cauſe of liberty in the Low Countries, where he had a command, under his uncle, the Earl of Leiceſter, general of the Engliſh forces employed againſt the tyrant Philip II. of Spain. In the battle near Zutphen, he

he diſplayed the moſt undaunted and enterpriſing courage. He had two horſes killed under him; and whilſt mounting a third, was wounded by a muſket-ſhot out of the trenches, which broke the bone of his thigh. He returned about a mile and a half, on horſeback, to the camp; and being faint with the loſs of blood, and probably parched with thirſt, through the heat of the weather, he called for drink. It was preſently brought to him; but as he was putting the veſſel to his mouth, a poor wounded ſoldier, who happened to be carried by him at that inſtant, looked up to it with wiſhful eyes. The gallant and generous Sidney took the bottle from his mouth, juſt when he was going to drink, and delivered it to the ſoldier, ſaying, *Thy neceſſity is yet greater than mine.* Sir Philip was conveyed to Arnheim, and attended by the principal ſurgeons of the camp. During ſixteen days, great hopes were entertained of his recovery; but the ball not being extracted, and a mortification enſuing, he prepared himſelf for death

death with the utmoſt piety and fortitude; and expired on the 17th of October, 1586, in the thirty-ſecond year of his age. He is ſaid to have taken leave of his brother in theſe affecting terms: "Love my me-"mory; cheriſh my friends; their fide-"lity to me may aſſure you that they are "honeſt. But above all, govern your will "and affections, by the will and word of "your Creator; in me beholding the end "of this world, with all her vanities*."

ROBINSON CRUSOE.

JUAN FERNANDEZ is an Iſland in the great South Sea, about fifteen miles long, and ſix broad. The ſprings of water, which it contains, are excellent; and it abounds with a variety of eſculent and antiſcorbutic vegetables. Formerly, wild goats ſubſiſted in great numbers, on its mountains; but the breed is now nearly

* See the Brit. Biogra. vol. VI. article Sidney.

deſtroyed.

deſtroyed. Commodore Anſon's ſquadron, in 1741, remained here three months; during which time the dying crews, who on their arrival could ſcarcely heave the anchor, with one united effort, were cured of the ſcurvy, and reſtored to perfect health. The Commodore ſowed, in the iſland, many garden ſeeds; and ſet the ſtones of plums, apricots, and peaches, which, it is ſaid, have ſince come to maturity.

About the year 1705, Alexander Selkirk, a Scotch mariner, was left by ſome accident on this deſert iſland; where he continued till 1710, when he was taken up by an Engliſh ſhip, and brought back to Europe. The houſe, which he built, as a ſhelter from the inclemencies of the weather, and as a defence from danger, ſubſiſted in the time of Lord Anſon; and is deſcribed to have been ſo ſmall, that a man could not, without difficulty, creep into it, and ſtretch himſelf at length*. When

* Beattie's Diſſertations, p. 565.

Selkirk

Selkirk returned to his native country, he related his very intereſting adventures to Daniel Defoe; who founded upon them the Hiſtory of Robinſon Cruſoe, the beſt and moſt entertaining moral romance now extant. It diſplays, in a ſtriking manner, the advantage of being inured to manual exertions; the value of ſkill in the mechanic arts; the numberleſs benefits we derive from the diviſion of labour; and above all, it enables us to perceive, in their full extent, the intellectual, moral, and religious aids we derive from ſociety. Some of theſe improving leſſons are admirably enforced in the following little poem, by Mr. Cowper; which the reader muſt ſuppoſe to have been the ſoliloquy of Selkirk, on the iſland of Juan Fernandez.

I am monarch of all I ſurvey,
My right there is none to diſpute;
From the center all round to the ſea,
I am lord of the fowl and the brute.
Oh ſolitude! where are the charms
That ſages have ſeen in thy face?
Better dwell in the midſt of alarms,
Than reign in this horrible place.

I am

I am out of humanity's reach,
I muſt finiſh my journey alone,
Never hear the ſweet muſic of ſpeech;
I ſtart at the ſound of my own.
The beaſts, that roam over the plain,
My form with indifference ſee,
They are ſo unacquainted with man;
Their tameneſs is ſhocking to me.

Society, friendſhip, and love,
Divinely beſtow'd upon man,
Oh had I the wings of a dove,
How ſoon would I taſte you again!
My ſorrows I then might aſſuage
In the ways of religion and truth;
Might learn from the wiſdom of age,
And be cheer'd by the ſallies of youth.

Religion! what treaſure untold
Reſides in that heavenly word!
More precious than ſilver and gold,
Or all that this earth can afford.
But the ſound of the church-going bell
Theſe valleys and rocks never heard,
Ne'er ſigh'd at the ſound of a knell,
Or ſmil'd when a ſabbath appear'd.

Ye winds, that have made me your ſport,
Convey to this deſolate ſhore
Some cordial, endearing report
Of a land I ſhall viſit no more.

My

My friends, do they now and then ſend
A wiſh or a thought after me?
O tell me I yet have a friend,
Though a friend I am never to ſee.

How fleet is a glance of the mind!
Compar'd with the ſpeed of its flight
The tempeſt itſelf lags behind,
And the ſwift winged arrows of light.
When I think of my own native land,
In a moment I ſeem to be there;
But alas! recollection at hand
Soon hurries me back to deſpair.

But the ſea fowl is gone to her neſt,
The beaſt is laid down in his lair;
E'en here is a ſeaſon of reſt,
And I to my cabin repair.
There is mercy in every place,
And mercy, encouraging thought!
Gives even affliction a grace,
And reconciles man to his lot.

COWPER'S Poems, vol. I.

CRITICISM.

CRITICISM.

For not to know ſome trifles, is a praiſe.

POPE.

BOCCALINI, a celebrated Italian writer, who flouriſhed about the beginning of the ſeventeenth century, adopts the following fiction. He ſuppoſes that Apollo, holding a court on Parnaſſus, hears the complaints of the whole world; and adminiſters, in each caſe, impartial juſtice. A Critic, having collected all the faults of a great Poet, offered them to the judge; who graciouſly received the tribute, and promiſed an adequate reward. He, therefore, delivered to the author a quantity of wheat, juſt thraſhed from the ſheaf, and commanded him to ſeparate, with the niceſt care, the chaff from the grain. The Critic engaged in the taſk, with hope and alacrity. And when he had completely finiſhed it, Apollo preſented him with the chaff, as the prize due to his merit, and which

which alone he was qualified to value*. —Such is the reward of thoſe, who make it their primary object to diſcover the blemiſhes, not the excellences of the works which they peruſe; a faſtidious mode of criticiſm, equally unfavourable to pleaſure and to improvement. It originates, for the moſt part, in vanity or affectation; and always betrays diſingenuouſneſs, and want of judgment. Taſte and knowledge elevate the mind above attention to trifles; and candour diſpoſes it to ſearch for incitements to praiſe, and not to cenſure.

The following ludicrous incident is related by Mr. Pope. "The famous Lord "Halifax was rather a pretender to taſte, "than really poſſeſſed of it. When I had "finiſhed the two or three firſt books of "my tranſlation of the Iliad, that Lord "deſired to have the pleaſure of hearing

* Mr. Addiſon, in his admirable Commentary on Paradiſe loſt, has quoted this fable of Boccalini, and delivered ſome excellent obſervations on the folly of Hypercriticiſm.

"them

" them read, at his houſe — Addiſon,
" Congreve, and Garth were there at the
" reading. In four or five places, Lord
" Halifax ſtopped me very civilly, and
" with a ſpeech each time, much of the
" ſame kind: 'I beg your pardon, Mr.
" Pope; but there is ſomething in that
" paſſage, that does not quite pleaſe me.
" Be ſo good as to mark the place, and
" conſider it a little at your leiſure. I'm
" ſure you can give it a little turn.' I
" returned from Lord Halifax's, with Dr.
" Garth, in his chariot; and as we were go-
" ing along, was ſaying to the Doctor, that
" my Lord had laid me under a good deal
" of difficulty, by ſuch looſe and general
" obſervations; that I had been thinking
" over the paſſages almoſt ever ſince, and
" could not gueſs at what it was that of-
" fended his Lordſhip, in either of them.
" Garth laughed heartily at my embarraſs-
" ment; ſaid I had not been long enough
" acquainted with Lord Halifax, to know
" his way yet; that I need not puzzle my-
" ſelf about looking thoſe places over and

"over, when I got home. 'All you need "do,' ſays he, 'is to leave them juſt as "they are; call on Lord Halifax two or "three months hence, thank him for his "kind obſervations on thoſe paſſages, and "then read them to him as altered. I "have known him much longer than you "have, and will be anſwerable for the "event.' I followed his advice; waited "on Lord Halifax, ſome time after; ſaid "I hoped he would find his objections to "thoſe paſſages removed; read them to "him exactly as they were at firſt: And "his Lordſhip was extremely pleaſed with "them, and cried out, *Ay, now they are "perfectly right; nothing can be better**."

ILLUSTRATIONS OF THE VARIOUS DEGREES, ENERGIES, AND MODIFICATIONS OF INSTINCT.

SIMPLE inſtinct is a propenſity to ſeek, without deliberation or deſign, what is agreeable to the particular nature

* See Spence —— Johnſon's Life of Pope.

actuated

actuated by it; and to avoid what is incongruous, or hurtful. It is a practical power, which requires no previous knowledge or experience, and which purſues a preſent or diſtant good, without any definite ideas, or foreſight; and often with no apparent conſciouſneſs. The calf, when it firſt comes into the world, applies to the teats of the cow, ignorant of the taſte, or nutritious quality of the milk, and conſequently with no views either to ſenſual gratification or ſupport. And the duckling, which has been hatched under a hen, at a diſtance from water, diſcovers a conſtant reſtleſſneſs and impatience; and is obſerved to practiſe all the motions of ſwimming, though a ſtranger to its future deſignation, and to the element, for which its oily feathers and web-like feet are formed. The female turtle lays her eggs in the ſand, on the ſea ſhore, where they are left to be hatched by the warmth of the ſun. As ſoon as they come forth, they crawl to the ſea. Caterpillars, ſhaken off a tree, in any direction, turn immediately

towards the trunk, and climb to the foliage. "A ſtonechatter makes its neſt on the ground, or near it; and the young, as ſoon as they can ſhift for themſelves, leave the neſt inſtinctively. An egg of that bird was laid in a ſwallow's neſt, fixed to the roof of a church. The ſwallow fed all the young equally, without diſtinction. The young ſtonechatter left the neſt, at the uſual time, before it could fly; and falling to the ground, it was taken up dead *." The dunghill fowl feeds on worms, and on the ſeeds of vegetables, depoſited near the ſurface of the ground. To diſcover theſe proviſions, nature inſtinctively impels the bird to ſcrape with the foot; and this act is performed, even on a heap of corn.

A power, analogous to this ſimple inſtinct, operates, with equal energy, on the vegetable kingdom. Thus a hop plant, turning round a pole, follows the courſe

* Sketches of the Hiſtory of Man.

of

of the ſun, from ſouth to weſt, and ſoon dies when forced into an oppoſite line of motion: But remove the obſtacle, and the plant will quickly return to its ordinary poſition. The branches of a honey-ſuckle ſhoot out longitudinally, till they become unable to bear their own weight; and then ſtrengthen themſelves, by changing their form into a ſpiral: When they meet with other living branches, of the ſame kind, they coaleſce, for mutual ſupport, and one ſpiral turns to the right, and the other to the left; thus ſeeking, by an inſtinctive impulſe, ſome body on which to climb, and increaſing the probability of finding one, by the diverſity of their courſe: For if the auxiliary branch be dead, the other uniformly winds itſelf round, from the right to the left*.

Several years ago, whilſt engaged in a courſe of experiments, to aſcertain the influence of fixed air on vegetation, the fol-

* Lord Kaims's Gentleman Farmer.

lowing fact repeatedly occurred to me. A ſprig of mint, ſuſpended by the root, with the head downwards, in the middle glaſs veſſel of the machine for preparing mephitic water, continued to thrive vigorouſly, without any other *pabulum*, than what was ſupplied by the ſtream of gas, to which it was expoſed. In twenty-four hours, the ſtem formed into a curve, the head became erect, and gradually aſcended towards the mouth of the veſſel; thus producing, by ſucceſſive efforts, a new and unuſual configuration of its parts. Such exertions in the ſprig of mint, to rectify its inverted poſition, and to remove from a foreign to its natural element, ſeem to evince an inſtinct to avoid what was evil, and to recover what had been experienced to be good. If a plant, in a garden pot, be placed in a room which has no light, except from a hole in the wall, it will ſhoot towards the hole, paſs through it into the open air, and then vegetate upwards, in its proper direction. The water-lily, be the pond deep or ſhallow in which it grows, puſhes up its

flower-

flower-ſtems, till they reach the open air, that the *farina fæcundans* may perform, without injury, its proper office. About ſeven in the morning, the ſtalk erects itſelf, and the flowers riſe above the ſurface of the water: In this ſtate they continue, till four in the afternoon, when the ſtalk becomes relaxed, and the flowers ſink and cloſe. Lord Kaims relates, that, "amongſt "the ruins of New Abbey, formerly a "monaſtery in Galloway, there grows, "on the top of a wall, a plane-tree, "twenty feet high. Straitened for nou-"riſhment in that barren ſituation, it ſeve-"ral years ago directed roots down the "ſide of the wall, till they reached the "ground, ten feet below: And now, the "nouriſhment it afforded to theſe roots, "during the time of deſcending, is amply "repaid; having every year, ſince that "time, made vigorous ſhoots. From the "top of the wall to the ſurface of the earth, "theſe roots have not thrown out a ſimple "fibre, but are now united into a pretty "thick hard root*." The regular move-

* Gentleman Farmer.

ments, by which the ſun flower preſents its ſplendid diſk to the ſun, have been known to naturaliſts, and celebrated by poets, both of ancient and modern times. Ovid founds upon it a beautiful ſtory; and Thomſon deſcribes it as an impulſe of love to the celeſtial luminary.

> But one, the lofty follower of the ſun,
> Sad when he ſets, ſhuts up her yellow leaves,
> Drooping all night; and when he warm returns,
> Points her enamoured boſom to his ray.

Theſe examples of the inſtinctive œconomy of vegetables, have been purpoſely taken from ſubjects familiar to our daily obſervation: But the plants of warmer climates, were we ſufficiently acquainted with them, would probably furniſh better illuſtrations of this acknowledged power of animality: And I ſhall briefly recite the hiſtory of a very curious exotic, which has been delivered to us from good authority; and confirmed by the obſervations of ſeveral European botaniſts. The *Dionœa Muſcipula* is a native of North Carolina. Its leaves

leaves are numerous, inclining to bend downwards, and placed in a circular order: They are jointed, and ſucculent: The upper joint conſiſts of two lobes, each of which is ſemi-oval in its form, with a margin furniſhed with ſtiff hairs; which embrace each other, when they cloſe from any irritation. The ſurfaces of theſe lobes are covered with ſmall red glands, which probably ſecrete ſome ſweet liquor, tempting to the taſte, but fatal to the lives of inſects: For the moment the poor animal alights upon theſe parts, the two lobes riſe up, graſp it forcibly, lock the rows of ſpines together, and ſqueeze it to death: And, leſt the ſtruggles for life ſhould diſengage the inſect, thus entangled, three ſmall ſpines are fixed amongſt the glands, near the middle of each lobe, which effectually put an end to all its efforts. Nor do the lobes open again while the dead animal continues there. The diſſolution of its ſubſtance, therefore, is ſuppoſed, by naturaliſts, to conſtitute part of the nouriſhment of the plant. But as the diſcriminative

minative power of ſimple inſtinct is always limited, and proceeds with a blind uniformity, when put into exertion, the plant cloſes its leaves as forcibly, if ſtimulated by a ſtraw or a pin, as by the body of an inſect: Nor does it expand them again, till the extraneous ſubſtance is withdrawn. I have been informed that the *Droſera*, an Engliſh plant which grows in ſwampy grounds, is endued with powers ſomewhat ſimilar to thoſe of the Carolinian *muſcipula*.

The inſtinctive operations of animal and vegetable life afford the fulleſt, and moſt ſtriking evidence, of the unremitting energy of divine wiſdom and providence. They are efforts of profound ſkill, and accurate judgment, performed independently, either of conſciouſneſs or deſign; and can therefore be conſidered only as the agency of ſovereign intelligence and power. The cell of a bree is conſtructed agreeably to the niceſt mathematical rules, as appears by the fluxionary calculations of Mr. Maclaurin.

laurin. But this little inſect carries on his wonderful labours, unknowing of their plan or end, actuated by an internal and unerring impulſe. A new-born animal breathes, the very inſtant it comes into the world; and, when ſtimulated by hunger, ſucks and ſwallows, untaught and with perfect expertneſs, though theſe ſeveral operations are extremely complex, and require the ſucceſſive action of numerous muſcles. Shall we not then elevate our minds, with pious confidence and gratitude, to the great ſuperintendent of the univerſe, *who clothes the graſs of the field; who ſuffers not a ſparrow to fall to the ground, without his knowledge; and in whom we live, and move, and have our being!*

THE SAME SUBJECT CONTINUED.

NATURE has wiſely proportioned the powers of animals to the diverſified neceſſities of the ſeveral ſpecies endued with them. Corallines and Seapens are fixed to a ſpot,

a ſpot, becauſe all their wants may be there ſupplied*. The oyſter, during the afflux of the tide, opens to admit the water, lying with the hollow ſhell downwards. But when the ebb commences, it turns on the other ſide; thus providing, by an inconſiderable movement, for the reception of its proper nutriment; and afterwards diſcharging what is ſuperfluous†. Mr. Miller, in his late account of the iſland of Sumatra, mentions a ſpecies of coral, which the inhabitants have miſtaken for a plant, and have denominated *lalan-lout*, or ſea-graſs.

But there are numerous claſſes of animals placed in circumſtances, which require the

* Coral is known to be the fabric of a little worm, which enlarges its houſe, in proportion as its own bulk increaſes. This little creature, which has ſcarcely ſenſation enough to be diſtinguiſhed from a plant, builds up a rocky ſtructure from the bottom of a ſea too deep to be meaſured by human art, till it reaches the ſurface, and offers a firm baſis for the reſidence of man. See Forſter's Voyage (with Capt. Cook) vol. II. p. 45.

† Sprat's Hiſtory of the Royal Society.

exertion

exertion of higher powers, and more complex faculties, for the attainment of the wiſe purpoſes of their exiſtence. Such ſeem to be endued with inſtincts accommodable to variations of ſtate and ſeaſon, and to poſſeſs a ſagacity, capable of improvement from experience and obſervation. This branch of natural hiſtory is ſo intereſting and inſtructive, that I ſhall briefly attempt the farther illuſtration of it, as a ſequel to the foregoing chapter.

Spiders, and many inſects of the beetle kind, avoid danger when it approaches, by counterfeiting death: And this is not a ſtate of convulſion or ſtupor, but an inſtinctive exertion: For when the object of terror is withdrawn, they inſtantly recover. Bees augment the depth of their cells, and increaſe the number, as occaſion requires. A waſp, carrying out one that is dead from his neſt, if he find the load too heavy, divides it into two portions. In Senegal, the oſtrich ſits upon her eggs only during the night, leaving them in the day to the heat of the ſun:

ſun: At the Cape of Good Hope, which is a cooler climate, ſhe never quits her neſt*. If a turkey hen die, during hatching, the cock aſſumes her province; and after the young are hatched, he tends them with an aſſiduity equal to that of the female. Even when the hen is engaged with a new brood, the cock takes charge of the former one, leading them about for food, and performing all the tender offices of a mother†. Incubation is occaſionally performed by male birds of the ſinging tribe: And Thomſon has ſo charmingly deſcribed the various pleaſing diſplays of this inſtinct, that I cannot forbear to tranſcribe the following lines from his Poem on the Spring.

As thus the patient dam aſſiduous ſits,
Not to be tempted from her tender taſk,
Or by ſharp hunger, or by ſmooth delight,
Though the whole looſen'd ſpring around her blows,
Her ſympathizing lover takes his ſtand

* See Tranſactions of the Royal Society of Edinburgh, vol. I.

† See Kaims's Hiſtory of Man.

High

High on th' opponent bank, and ceaſeleſs ſings
The tedious time away; or elſe ſupplies
Her place a moment, while ſhe ſudden flits
To pick the ſcanty meal.

The Eider duck lines her neſt with down plucked from her own body. When the neſt is robbed of this down, which is of great value on account of its warmth, ſoftneſs, and elaſticity, ſhe ſoon replaces it from her own ſtore: But when robbed a ſecond time, the male then furniſhes the down. On the approach of the hounds, the female hind puts herſelf in the way of being hunted, and leads them from her fawn*. The hare doubles, with wonderful addreſs, to evade purſuit, and diſplays more art, the oftener ſhe is hunted. It is not unuſual for her to leap from one furz buſh to another, by which the ſcent is loſt, and the dogs are miſled. She will ſometimes run by the ſide of a hedge, paſs through it, and then return by the other ſide. And when a freſh hare has been ſtarted, the former hunted one will ſquat in her ſeat.

* Idem.

There

There are certain inſtincts in the brute creation, which appear to be ſomewhat adventitious in their origin; but having once actuated the ſpecies, are communicated by deſcent, to ſucceſſive generations. The late circumnavigators obſerved at Duſky Bay, in New Zealand, that numbers of ſmall birds, which dwelt in the woods, were ſo unacquainted with men, that they hopped upon the neareſt branches to them, and even on their fowling pieces, perhaps viewing the ſtrangers, as new objects, with a pleaſing curioſity. This fearleſſneſs at firſt protected them from harm, as it was impoſſible to ſhoot them under ſuch circumſtances. But in a few days it proved the cauſe of their deſtruction. For a ſly cat, belonging to the ſhip, perceiving ſo eaſy an opportunity of obtaining delicious meals, regularly took her walks in the woods every morning, and made great havock among the birds, which had before no experience of ſuch an inſidious enemy †.

† See Forſter's Voyage (with Capt. Cook) vol. I. p. 128.

Is

Is it not probable that the inſtinctive principle of ſelf-preſervation would ſoon operate on theſe ſeveral tribes of birds; and render the cat an object of dread and avoidance to them, and to their poſterity? The crocodiles of the Nile are ſaid to be afraid of man; for his empire is there eſtabliſhed, and they have long felt his ſuperiority; whereas thoſe which abound in the rivers of South America, having never been ſubdued, attack the human ſpecies with ferocity and confidence, as their natural prey.

The New Zealand dogs are fed on the refuſe of the meals of their ſavage maſters. They eat the fleſh and bones of other dogs; and hence the puppies become cannibals, as it were, from their birth. Captain Cook had a whelp of this country in his ſhip, which had aſſuredly taſted nothing but the mother's milk, before it was purchaſed. Yet this whelp eagerly devoured a portion of a dead dog, from which ſeveral others of the European breed, taken on board at the Cape of Good Hope, turned with abhorrence*.

* Idem. vol. I. p. 235.

The migration of birds is one of the moſt curious phænomena in nature, and illuſtrates, in a manner peculiarly ſtriking, the power of inſtinct. The opportunity of obſerving it occurs every autumn, in this country; and Mr. Jago has, in a very pictureſque manner, deſcribed it in a poem, entitled the SWALLOWS, of which a conſiderable part ſhall be inſerted at the cloſe of theſe chapters, becauſe it not only furniſhes much information in natural hiſtory, but alſo offers an admirable leſſon of piety and morality.

The tribes of birds which migrate, either in ſearch of food, or of warmer climes, are various; and before their flight, they collect together in aſtoniſhing crowds. "The Rev. Mr. White, of Selborne, in "Hampſhire, on the 29th of September, "1768, travelling very early, between his "houſe and the coaſt, was at firſt environed with a thick fog: But on a large "wild heath, the miſt began to break, "and diſcovered to him numberleſs ſwal-

"lows,

" lows, cluſtered on the ſtanding buſhes, " as if they had rooſted there. As ſoon as " the ſun burſt out, they were inſtantly on " wing, and with an eaſy and placid flight, " proceeded towards the ſea*." Linnæus, in the account of his tour into Lapland, relates that, in 1732, he ſaw the whole river Calix covered, eight ſucceſſive days and nights, with birds of the gooſe tribe; and that he could ſcarcely have conceived ſuch a multitude to exiſt. They all moved towards the ſea, and continued their courſe to the ſouth. Of the cuckoo, which is a bird of paſſage, I am induced to mention one circumſtance, becauſe it evinces, at the ſame time, both the blindneſs and the accommodableneſs of inſtinct. The female forms no neſt, her ſtomach being ſo large that incubation would be inconvenient to herſelf, and deſtructive to her offspring. She therefore depoſits her eggs in the neſts of other birds, and leaves to them the care of hatching and rearing her young. Theſe are

* Philoſoph. Tranſactions.

not ſo ſoon qualified to provide for themſelves, as the offspring of their foſter-mother: And they follow, and are ſupported by her, with aſſiduous tenderneſs, by a protracted and miſtaken application of a natural impulſe.

The flight of birds to diſtant climes, or acroſs wide oceans, is performed with unerring exactneſs. The ſtork is obſerved, year after year, to hatch in the ſame neſt which ſhe had once occupied. M. Ekmark informs us, that he noted the ſame keſtrel always returning to lay in one hole, in an old tower; and that two *moticillæ albæ* (white water-wagtails) built in a laurel tree, in the phyſic gardens at Upſal, for the laſt ſix years*.

The carrier pigeon is perhaps not leſs remarkable for the accuracy with which it returns to the ſpot, from whence it was conveyed. Lithgow aſſures us, that one of theſe birds will carry a letter from

* Amœnitat. Academic.

Babylon

Babylon to Aleppo; performing in forty-eight hours, what is to man a journey of thirty days. Every Turkiſh Baſhaw is ſaid to have a number of theſe pigeons, that have been bred in the Seraglio, which, on any emergent occaſion, he deſpatches to the Grand Vizir, with letters braced under the wings. The camels, which travel over the ſandy deſerts of Arabia, know their way preciſely, and are able to purſue their route, when their guides are utterly ignorant of it. A dog has the like faculty: For if carried from home, hood-winked, and by a circuitous road, to a conſiderable diſtance, he will find his way back, by the neareſt and moſt direct paſſage; of which I have heard ſeveral well-authenticated inſtances. And the bee returns to the hive, from excurſions of many miles, by ſome power unknown to us: For the eyes of this inſect are ſo convex, that it does not appear capable of ſeeing beyond the ſpace of a foot.

THE SAME SUBJECT CONTINUED.

VEGETABLES bear ſo near a ſimilitude to animals in their ſtructure, that botaniſts have derived from anatomy and phyſiology, almoſt all the terms employed in the deſcription of them. A tree or ſhrub, they inform us, conſiſts of a cuticle, cutis, and cellular membrane; of veſſels variouſly diſpoſed, and adapted to the tranſmiſſion of different fluids; and of a ligneous or bony ſubſtance, covering and defending a pith or marrow. Such organization evidently belongs not to inanimate matter; and when we obſerve, in vegetables, that it is connected with, or inſtrumental to the powers of growth, of ſelf-preſervation, of motion, and of ſeminal increaſe, we cannot heſitate to aſcribe to them a LIVING PRINCIPLE. By admitting this attribute we advance a ſtep higher; ſince the idea of life ſeems to imply ſomething

thing of a ſenſitive nature: And there is a large claſs of plants, whoſe motions have been long noticed with admiration, as exhibiting the moſt obvious ſigns of it. Theſe motions are ſtill more remarkable in the *hedyſarum*, a curious ſhrub, unknown to Linnæus, and lately brought from the Eaſt Indies, which has been cultivated in ſeveral of our botanical gardens. I have had repeated opportunities of examining this exotic with attention. It is trifolious, grows to the height of four feet, and produces, in autumn, yellow flowers. The lateral leaves are ſmaller than thoſe at the extremity of the ſtalk; and all day long they are continually moving either upwards, downwards, or in the ſegment of a circle: The laſt motion is performed by the twiſting of the foot ſtalks; and whilſt one leaf is riſing, its aſſociate is generally deſcending. The motion downwards is quicker and more irregular than the motion upwards, which is ſteady and uniform. Theſe movements are obſervable during the ſpace of twenty-four hours, in the leaves of a branch lopped

off from the ſhrub, and kept in water. If, from any obſtacle, the motion be retarded, upon the removal of that obſtacle it is reſumed with a greater degree of velocity*. I cannot better comment on this wonderful degree of vegetable animation, than in the words of Cicero: *Inanimum eſt omne quod pulſu agitatur externo; quod autem eſt animal, id motu cietur interiore et ſuo.* Indeed the farther we carry our reſearches into the comparative natures of animals and vegetables, the more ſhall we find that they elucidate the œconomy of each other, and reciprocally diſcover faculties which are common to both†.

The framers of ſyſtems have invented arrangements and diviſions of the works

* See Encyclopædia Britannica, Art. Hedyſarum.

† See this ſubject more fully diſcuſſed in the author's Eſſay on the Perceptive Power of Vegetables, inſerted in the Memoirs of the Literary and Philoſophical Society of Mancheſter, vol. II. p. 114. Of this Eſſay ſuch portions have been introduced into the preſent inquiry, as tend to elucidate the nature of inſtinct, conſidered as a general attribute of life.

of

of God, to aid the mind in the purſuits of ſcience. But we are not implicitly to admit, as reality, what is merely artificial; or adopt diſtinctions without proof of any eſſential difference. *Lapides creſcunt*; *vegetabilia creſcunt et vivunt*; *animalia creſcunt*, *vivunt*, *et ſentiunt*. This climax of Linnæus is conformable to the doctrines of Ariſtotle, Pliny, Jungius, and others: But none of theſe great men have adduced ſufficient evidence, to ſupport the negative characteriſtics, if I may ſo expreſs myſelf, on which the three KINGDOMS of NATURE are here eſtabliſhed. That a gradation, however, ſubſiſts in the ſcale of beings is clearly manifeſt: And without entering into the diſcuſſion of what conſtitutes *animality*, I ſhall proceed to inquire into the higher faculties of brutes. The inſtincts, which have been hitherto enumerated, mark great ſagacity, and a power of accommodation to varying circumſtances. But they operate uniformly, and with the ſame, or nearly the ſame energy, on the firſt as on ſubſequent occaſions. To an attentive obſerver

it

it will farther appear, that animals are endued with memory; that they are capable of obſervation; that they derive knowledge from experience; are diſpoſed to imitation; acquire ſkill from diſcipline and inſtruction; give ſtrong tokens of judgment; and that they are influenced by various paſſions and affections. This ſubject opens a wide and delightful field for inveſtigation: But I muſt content myſelf with a very confined and partial ſurvey of it.

The diſtinction, made by Ariſtotle between *remembrance* and *recollection*, ſeems to be well founded; and has been adopted by ſeveral modern writers on morals and metaphyſics*. The former is a paſſive faculty, preſenting ſpontaneouſly antecedent impreſſions, when occaſions ariſe to revive them. The latter implies mental exertion, and ſometimes requires the deductions of reaſon. Of this Ariſtotle denies the exiſtence amongſt the lower orders of animals. I am perſuaded, however, that both the attributes

* Reid, Beattie, &c.

of

of memory belong to them; and ſhall endeavour to adduce examples of each, to confirm the truth of this opinion.

A dog, which had been the favourite of an elderly gentlewoman, ſome time after her death, diſcovered the ſtrongeſt emotions on the ſight of her picture, when taken down from the wall, and laid on the floor to be cleaned. He had never been obſerved, I believe, to notice the picture previouſly to this incident. Here was evidently a caſe of paſſive remembrance, or of the involuntary renewal of former impreſſions. Another dog, the property of a gentleman who died, was given to a friend in Yorkſhire. Several years afterwards, a brother, from the Weſt Indies, paid a ſhort viſit at the houſe where the dog was then kept. He was inſtantly recognized, though an entire ſtranger, in conſequence probably of a ſtrong perſonal likeneſs. The dog fawned upon, and followed him, with great affection, to every place where he went*.

Of

* Though the affecting ſtory of the dog of Ulyſſes, as related by Homer, is confeſſedly fabulous, yet it is

ſo

Of thoſe voluntary exertions of memory, which are termed recollection, the marks are leſs apparent in brutes. But not to urge that all the arts of training are in a great meaſure founded on them, they may be obſerved in the ſtate of nature, and on occaſions which are not referable to diſcipline. A cat confined in a room, (probably after trying in vain other modes of eſcape) climbed up to the latch, and thus opened

ſo conſonant to truth and nature, that it may be admitted as an illuſtration of the retentive memory of this faithful animal.

Thus near the gates conferring as they drew,
Argus, the dog, his ancient maſter knew.
He, not unconſcious of the voice and tread,
Lifts to the ſound his ear, and rears his head.
He knew his lord; he knew and ſtrove to meet,
In vain he ſtrove to crawl and kiſs his feet:
Yet, (all he could) his tail, his ears, his eyes
Salute his maſter, and confeſs his joys.
Soft pity touch'd the mighty maſter's ſoul;
Adown his cheek a tear unbidden ſtole.
The dog, whom fate had granted to behold
His lord, when twenty tedious years had roll'd,
Takes a laſt look, and having ſeen him, dies.

POPE's Odyſſey, Book XVII.

the

the door*. In the year 1760 the following incident occurred near Hammerſmith. Whilſt one Richardſon, a waterman of that place, was ſleeping in his boat, the veſſel broke from her moorings, and was carried by the tide under a weſt country barge. Fortunately the man's dog happened to be with him: And the ſagacious animal awaked him, by pawing his face, and pulling the collar of his coat, at the inſtant when the boat was filled with water, and on the point of ſinking; by which means he had an opportunity of ſaving himſelf from otherwiſe inevitable death†.

Each of theſe caſes indicates reflection, and evinces an active effort to recall to memory, and to draw concluſions, probably of an intuitive kind, from paſt perceptions. They are proofs alſo of capacity for obſervation, and for deriving knowledge from experience. But the wonderful *docility* of

* Phil. Tranſ. of the Royal Society Edinb.

† See Annual Regiſter, vol. III. p. 90.

animals

animals leaves no room to doubt that they are poſſeſſed of ſuch faculties. Let any one conſider the acquirements of the falcon, the ſetting-dog, the Arabian courſer, and the war-horſe, and he cannot fail to ſatisfy his mind on theſe intereſting points. A raven may be taught to fetch and carry with the addreſs of a ſpaniel; and ſome time ago, a canary bird was exhibited in London, that could pick up the letters of the alphabet, at the word of command, ſo as to ſpell the name of any perſon in company. A tame magpie ſpontaneouſly learns, from imitation, to pay regard to ſome of the ſhining objects which he notices to be valued. A piece of money, a tea ſpoon, or a ring, are tempting prizes to him; and a whole family has been put into confuſion, by ſuſpicions concerning the loſs of ſuch things, which have been afterwards found in the lurking hole of this bird*. In a ſtate of nature, his obſervation and experience are ſometimes applied to the benefit of others of the feathered race:

* Goldſmith.

For

For when a fowler is ſtealing upon a flock of wild ducks or geeſe, the magpie will ſound his ſhrill note of alarm, and rouſe them to provide for their ſafety by immediate flight*.

The *Cuculus Indicator* of Africa, it is ſaid, calls thoſe, who are ſeeking for honey in the woods, by the cry of *chir! chir!* When the hunters approach, he flies a little way before, directing them to the hollow tree, wherein the bees have made their hive; on which he alights. If the hunters do not immediately arrive, he returns to meet them, redoubles his cries, goes back again to the tree, and perches upon it. He ſeems ſolicitous to point out to them that treaſure, which perhaps, without the aid of man, or ſome more powerful animal than himſelf, he is unable to procure. Whilſt the honey is taken, he watches the plunderers attentively, from a neighbouring buſh, waiting for a ſhare of the ſpoil;

* Goldſmith, vol. V.

of

of which a part is always given him, as an incitement to his future aſſiſtance*.

The moral inſtincts of brutes form a very intereſting part of their conſtitution; and a ſhort view of them will not only be curious in itſelf, but tend to elucidate thoſe of the intellectual kind, if ſuch a mode of expreſſion may be allowed. I ſhall conſider them under the denomination of PASSIONS and AFFECTIONS.

Paſſions as well as appetites are to be found through the greateſt parts of animated nature, diverſified in their number, degrees, and modifications. The reptile, when injured, diſcovers ſigns of reſentment no leſs unequivocally than the mighty elephant: And the humming-bird is ſo iraſcible, that his fits of rage ſurprize and divert the ſpectator. On ſome occaſions theſe moral inſtincts oppoſe each other; and the animal may be obſerved balancing, as it were,

* Natural Hiſtory of Birds, p. 57.

motives

motives to action, and diſtracted by contrary impulſes. But one paſſion more frequently ſuperſedes another. Thus fear is ſurmounted by anger or reſentment, under the influence of which, eſpecially, if combined with the love of life or of offspring, a very high degree of courage is aſſumed. When the ſtag is ſingled from the herd, for the pleaſures of the chace,

> - - - - - - At firſt, in ſpeed
> He ſprightly puts his faith; and rous'd by fear,
> Gives all his ſwift aërial ſoul to flight.
> - - - - - - But fainting breathleſs toil,
> Sick, ſeizes on his heart: he ſtands at bay,
> And puts his laſt weak refuge in deſpair.
>
> THOMSON.

The poet, in theſe lines, has not done full juſtice to the laſt exertions of the poor ſtag, in the defence of his life. I believe he ſometimes repels the aſſaults of the dogs, with wonderful courage, when his ſtrength has not been too far exhauſted by the chace. The timid ewe, who is incapable of protecting herſelf, becomes intrepid and even fierce, when her lamb is in danger; and

attacks every ſuppoſed enemy, who approaches her beloved charge.

Jealouſy is a mixed paſſion, compounded of love, pride, and reſentment. It is often obſervable in brutes; and revenge is ſometimes ſuperadded. The following incident I have related, in another work*, on the authority of a diſtinguiſhed literary character. "My mowers," ſays he, "cut a "partridge on her neſt, and immediately "brought the eggs (fourteen) to the houſe. "I ordered them to be put under a very "large beautiful hen, and her own to be "taken away. They were hatched in two "days, and the hen brought them up "perfectly well, till they were five or ſix "weeks old. During that time they were "conſtantly kept confined in an out-houſe, "without having been ſeen by any of the "other poultry. The door happened to "be left open, and the cock got in. "Finding her with the brood of partridges, "he fell upon her with the utmoſt fury,

* Moral and Literary Diſſertations.

"and

" and put her to death — The hen had been " formerly the cock's greateſt favourite." In this inſtance, there ſeems to have ſubſiſted not only a combination of paſſions, but ſomething like a diſcrimination of injury, and a conviction of conjugal infidelity: For the reſentment of the cock did not extend to the brood of partridges, but was confined to the apparently offending hen.

Paſſions are accompanied with ſtrong perturbation; and are uſually of ſhort continuance. But in brutes we often perceive emotions, which being of a calmer kind, and of longer duration, may be properly termed *Affections*. Of love, the whole œconomy of pairing affords the moſt delightful ſpectacle; and amongſt the feathered race it ſubſiſts with purity and ardour, ſome time after the firſt law of nature has been fulfilled. Of gratitude, many domeſtic animals diſplay examples, which furniſh inſtructive leſſons to mankind. Of loyalty, the queen bee has more complete experience than any monarch in the world:

And in a pack of hounds, there is generally one leader, who poſſeſſes the deference and reſpect of all around him; ſo that when the dogs are at fault, if he open, all inſtantly confide in him; and unite in the purſuit. In every herd of cattle, an exact ſubordination ſubſiſts; and when a ſtranger is introduced amongſt them, he muſt ſuſtain many aſſaults, and fight many battles, before his rank can be aſcertained. This implies at once both ſubmiſſion to, and the love of power.

I have thus given a conciſe view of thoſe various faculties, which may be regarded either as the attributes of life; or which are common to man with the inferior orders of beings. It is one of our moſt diſtinguiſhing and exalted privileges, that we are qualified to admire and to comprehend ſuch manifold diſplays of wiſdom and benevolence. By the contemplation of the works of God, we riſe to God himſelf. We participate in his counſels; we rejoice in the benignity of his adminiſtrations; we

we become the willing inſtruments of his bounty; and we learn to reſign ourſelves, with devout ſubmiſſion, to his ſovereign diſpoſal. Theſe nobleſt exerciſes of reaſon and piety conſtitute our true ſuperiority over *the brutes that periſh*; and by this exaltation of our moral and intellectual powers, we ſhall be trained for the improvements and enjoyments of immortality.

THE SWALLOWS*.

ERE yellow Autumn from our plains retir'd,
And gave to wintry ſtorms the varied year,
The ſwallow race, with foreſight clear inſpir'd,
To ſouthern climes prepared their courſe to ſteer.

On Damon's roof a grave aſſembly ſate;
His roof, a refuge to the feather'd kind;
With ſerious look he mark'd the nice debate,
And to his Delia thus addreſs'd his mind.

Obſerve yon twittering flock, my gentle maid,
Obſerve, and read the wond'rous ways of heav'n!
With us thro' ſummer's genial reign they ſtay'd,
And food and lodging to their wants were giv'n.

* Dodſley's Poems, vol. V.

But

But now, thro' ſacred preſcience, well they know
The near approach of elemental ſtrife;
The bluſtry tempeſt, and the chilly ſnow,
With every want and ſcourge of tender life.

Thus taught, they meditate a ſpeedy flight;
For this, e'en now they prune their vig'rous wing;
For this conſult, adviſe, prepare, excite,
And prove their ſtrength in many an airy ring.

They feel a power, an impulſe all divine!
That warns them hence; they feel it and obey;
To this direction all their cares reſign,
Unknown their deſtin'd ſtage, unmark'd their way.

And does no power its friendly aid diſpenſe,
Nor give *us* tidings of ſome happier clime?
Find *we* no guide in gracious providence,
Beyond the ſtroke of death, the verge of time!

Yes, yes, the ſacred oracles we hear,
That point the path to realms of endleſs day;
That bid our hearts nor death, nor anguiſh fear,
This future tranſport, *that* to life the way.

Then let us timely for our flight prepare,
And form the ſoul for her divine abode;
Obey the call, and truſt the Leader's care
To bring us ſafe, through virtue's paths to God.

Let no fond love for earth exact a ſigh;
No doubts divert our ſteady ſteps aſide;

Nor

Nor let us long to live, nor dread to die:
Heav'n is our hope, and Providence our guide*.

SPECULATION AND PRACTICE.

"A CERTAIN aſtronomer was con-
"templating the moon through his
"teleſcope, and tracing the extent of her
"ſeas, the height of her mountains, and the
"number of habitable territories which ſhe
"contains. *Let him ſpy what he pleaſes,*
"ſaid a clown to his companion; *he is not*
"*nearer to the moon than we are* †!"

* The migration of ſwallows has been controverted by ſome late naturaliſts: And the facts relative to this curious phænomenon, adduced on both ſides, are ſo well authenticated, that the truth of them cannot reaſonably be denied. It has been conjectured that there may be a ſpecies of this bird ſo formed, as to be fitted for a ſtate of inſenſibility during the winter; whoſe inſtincts lead them to retreat into old walls, the hollow of trees, &c; or to ſink to the bottom of lakes. The torpidity, which occurs during this ſeaſon, is not to be explained by any coagulation of the blood, from external cold: For M. Buffon, to aſcertain this point, put ſeveral of them into an ice-houſe; but his experiment proved fatal to thoſe on which it was tried.

† Harris on Happineſs

Shall

Shall the ſame obſervation be made of you, Alexis? Do you ſurpaſs others in learning, and yet in goodneſs remain upon a level with the uninſtructed vulgar? Have you ſo long gazed at the temple of virtue, without advancing one ſtep towards it? Are you ſmitten with moral beauty, yet regardleſs of its attainment? Are you a philoſopher in theory, but a novice in practice? The partiality of a father inclines me to hope, that the reverſe is true. I flatter myſelf, that by having learned to think, you will be qualified to act; and that the rectitude of your conduct will be adequate to your improvements in knowledge. May that wiſdom, which is juſtified in her works, be your guide through life! And may you enjoy all the felicity which flows from a cultivated underſtanding, well-regulated affections, extenſive benevolence, and amiable manners! In theſe conſiſt that ſovereign good, which ancient ſages ſo much extol; which reaſon recommends, religion authorizes, and God approves.

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THE END.